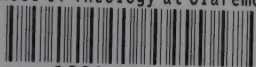
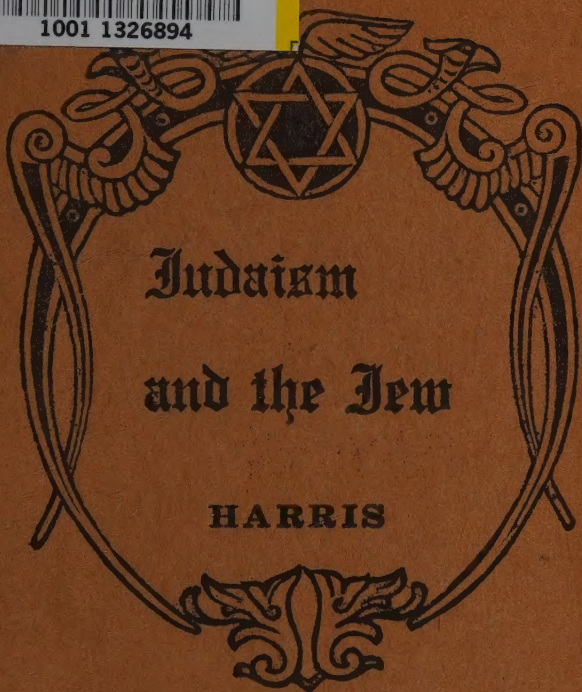


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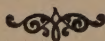
A CONFIRMATION MANUAL

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IN FOUR PARTS

by

MAURICE H. HARRIS, A. M., Ph. D.

*Rabbi of Temple Israel
of the City of New York*



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1928

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By Maurice H. Harris

Part I

A BRIEF REVIEW OF JEWISH HISTORY

Part II

**DOCTRINES AND INSTITUTES
OF THE JEWISH FAITH**

Part III

CONFIRMATION

Part IV

READINGS FROM SCRIPTURE

For Every Day of the Year

Works of

Dr. Maurice H. Harris

PEOPLE OF THE BOOK:

- Vol. I, From the Creation
 To the Death of Moses.
- Vol. II From the Conquest of Canaan
 To the Death of Solomon
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JUDAISM AND THE JEW A Confirmation Manual

SELECTED ADDRESSES In Three Volumes

PLAYS

- Story of the Jew in America.
- The Drama of Modern Jewry

PREFACE

This is practically a new book. An earlier volume was published under the title of the "Story of the Jew". The first section is now styled "a brief review of Jewish history". Though condensed, endeavor is made to reveal the significance of Israel's story.

The second part, "Doctrines and Institutes of the Jewish Faith" has been amplified. The paragraphs dealing with the distinction between Orthodox and Reform Judaism have been taken from the latest edition of *Modern Jewish History*. The distinction in belief and practice of these two schools, about which many are uncertain, is here clarified with explanation of the variations.

A third part is here added consisting of a complete Confirmation Service, including all the elements that enter into that solemn rite.

The fourth part, Readings from Scripture, is here included in the Confirmation Course; the pupil is referred to the Biblical sources of all Jewish observances and ethics. The confirmants should be required, as part of their instruction, to look up these Bible references and write brief summaries of those indicated by the teacher. These Bible Readings may be found

PREFACE

useful to all who desire more intimate knowledge of the Scriptures. It is given a separate introduction.

While styled a Confirmation Manual, this is intended to be of service to all who desire a brief survey of the Jewish religion and the Jewish people. It may be found adaptable for adult study circles, for Council of Jewish Women Classes, and likewise for the training of proselytes.

M. H. H.

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PART I

A BRIEF REVIEW OF JEWISH
HISTORY

A BRIEF REVIEW OF JEWISH HISTORY

Chapter I

IN BIBLE DAYS

The Patriarchs

The story of our people takes us back to the beginning of the world's history. Abraham, father of the Hebrew race, who left home and kindred "to go to a land that God would show," flourished nearly 4,000 years ago, when the Babylonians, earliest of the civilized nations, were at their prime.

His grandson Jacob (whose name was changed to Israel), settled with his family in Egypt, the civilization of which is older than that of Greece. "Forty centuries are looking down upon you," said Napoleon to his army, pointing to the pyramids. Yes, the brethren of Joseph, toiling as slaves in the brick fields on the Nile, gazed on the same obelisks that can be seen in the parks of New York and London today.

Does it not seem providential that early Israel's lot should have been cast among the two most highly developed peoples of their time—Babylonians and Egyptians!

Moses

It was in Egypt that Moses appeared as Israel's deliverer. If we try to express all he did in two words they would be Liberty and Religion. First he redeemed the Hebrews from Egyptian slavery, a memory

ever kept alive in the Passover Festival. Secondly, he gave them the Ten Commandments at Mount Sinai.

From that time on there are two stories told of our people: first, a story of the growth of the Jewish nation; second, the story of the growth of the Jewish faith. Let us follow each separate strand.

The National Story

As a nation we see Israel crossing the Jordan under the leadership of Joshua, and gradually settling in Canaan. We might compare their status in these rough times to that of the settlers of the colonies on the American continent in the 17th century. Slowly the twelve tribes are welded into a nation under the leadership of chieftains, called Judges, notably, Gideon, Deborah, Samuel. Although Saul was chosen as the first king, not till David came was a royal house firmly established, that continued from about 1100 to 600 B. C. E. He conquered Jerusalem and established it as the capital. (This has since come to be regarded as the Holy City of the three foremost religions of the world). This resolute leader extended and strengthened the land and left to his son Solomon a powerful empire.

The Divided Kingdom

Though the latter built the Temple and was said to have been a wise man, like most Eastern monarchs, he was too pleasure-loving to win the loyal affections of his people. So after his death ten of the

tribes, groaning under the taxation imposed to maintain the royal state, broke away and formed a separate kingdom, which they called "Israel" because it included the bulk of the Israelites. Judah remained a nation by itself. The best spirits among our ancestors mourned this break and looked forward to a reunion, realizing that "in union there is strength."

These two little kingdoms, sometimes at war, sometimes at peace, continued side by side for some two hundred and fifty years. But they could not withstand the vast empires sweeping over Asia. In those days the rights of "small nations" were not always respected—might made right. One of these great powers was Assyria. Of its people we have learned much in modern days by unearthing their buried ruins, and deciphering their writing, called "cuneiform" because of its wedge-shaped letters. We find they were clever but cruel. One by one the little kingdoms,—Tyre, Sidon and Syria—fell before their mighty hosts. The kingdom of Israel (sometimes named Samaria, after its chief city) was finally reached, and fell in the year 722 B. C. E.

Most of its inhabitants were taken into exile. That was the method of ancient conquerors to prevent future uprising. What became of "the lost ten tribes" after their banishment, has since been a subject of speculation. Perhaps the best spirits among them drifted down into the smaller kingdom of Judah, which lasted a little longer. It was finally overthrown by the Babylonians in 586 B. C. E. The Judeans too were exiled. We get a glimpse of their disconsolate condition in Psalm 137:

“By the rivers of Babylon, there we sat down;
Yea, we wept when we remembered Zion” . . .

But Judah, unlike Israel, though exiled was not lost; that is, they were not absorbed by their surroundings. Their deeper religious conviction had much to do with their survival. When Persia, another great power of those days, overthrew Babylonia, the Jews (Judeans), were permitted to return to their beloved land, and rebuild their Temple. Though no longer an independent nation, they were allowed to live their own life in their own way.

The Religious Story

Now to take up the second strand of the story of our ancestors—the religious—which is vastly more important. Israel became a power in the world, not as a nation, but as a teacher of religion. Only because of the spiritual truths it was their privilege to contribute to the world, are they alive today.

The profound ideas of a *spiritual God*, of *man's moral accountability*, and of the *immortality of the soul*, have been slow in unfolding. It took centuries to grasp the concepts that God is wholly spirit, without material form, that He is the sole Ruler of the universe, not sharing this power with other divinities; that He is absolutely just in dealing with His children—not favoring Israel more than other people, though they were the first to recognize Him.

The Prophets

These truths were best revealed by the Prophets. Let us understand what these men were. They were

not foretellers of the future. They were men of deep religious nature, inspired by the Almighty to bring home to their people a knowledge of God and His law of righteousness.

It took Israel centuries to learn these religious principles, that may seem so simple to us today. The nations among whom our ancestors lived and moved, believed that every land had its separate deity, whom they worshipped under forms of stone and wooden images. These gods were supposed to favor those who brought them offerings. Many superstitious beliefs were entertained about these deities, leading sometimes to cruel, and sometimes to immoral practices. It was an arduous task indeed for Moses and his successors to eradicate these pagan notions from the hearts of Israel. They labored age after age to make clear that the ceremony of religion without its spirit was vain. Let us quote the words of one of these Prophets, Micah, to make clear the message of them all:

“Wherewith shall I come before the Lord, and bow myself before God on high? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? It hath been told thee, O man, what is good, and what the Lord doth require of thee. Only to do justly, to love mercy and to walk humbly with thy God.”

The Spiritual Function of Israel

Israel was never great as a nation. Canaan at its largest extent in the days of King Solomon, was but a narrow strip of land on the Eastern shore of the Mediterranean Sea. Nor were they great in numbers. Beginning as a wandering shepherd people, they learned many of the simple arts and agriculture from their neighbors. When settled in Canaan they could boast of no vast cities, magnificent buildings or majestic monuments, such as they had seen in Babylon and Egypt. In the days of the Judges, they lacked smiths and had to sharpen their tools at the smithies of the Philistines. They had later to send to Tyre for artisans to construct the Temple.

But in the field of religion and in the conduct of life, Israel stood forth pre-eminent, with something to give to mankind. Through these gifts of the spirit, they developed a high sense of duty that gradually singled them out from their surroundings.

Like ancient man in general, they knew little of the world in which they lived—of the laws of nature, of the earth's form, of the elements and their properties, of the meaning of storm and eclipse and of most external phenomena. Nonetheless, while the human race had to wait thousands of years before discovering the composition of the stars, the laws of light and sound, of motion, gravitation and the complex mechanism of their bodies, our ancestors early realized that all creation was the work of God, that man was fashioned in the divine image, and that life should be interpreted in terms of consecration.

The Hebrews in the wilderness, like the patriarchs, lived in frail tents; but these "tents were beautiful" because of the sacredness of family relations within them and the affection binding parents and children, husbands and wives. "Isaac took Rebekah into Sarah's tent and he loved her and was comforted after his mother's death" is a fair picture of these primitive homes.

The sanctity of human life was early realized. "Whoso sheddeth man's blood, by man shall his blood be shed". Abraham sat at the door of his tent hospitably to welcome the passing stranger. Judah was ready to go into slavery only that he might fulfill his promise to his father to restore Benjamin to him. Joseph returns good for evil to the brothers who had wronged him, seeing in their act but the providence of God. In all of these Bible instances the historic fact is subordinate to the edifying lesson.

The Law

Moses, the lawgiver, impressed upon his people throughout all his ministry, that their welfare depended on their leading pure and upright lives. Strict justice must prevail in all the relations between man and man. Chastity was to be prized as highly as life itself. They must "be holy because God is holy." Parents should be revered. All lewd superstitions were sternly condemned. The Hebrew slave must be defended from injury, allowed rest on the Sabbath and be freed in the seventh year. Special consideration was urged for the poor, the widow, the orphan, the stranger; also humane treatment of dumb creatures.

Even in those rough and far-off times the virtuous woman was held in highest esteem — Deborah was

chosen as judge and counsellor; two Bible books are named after women—Ruth and Esther. The rude chieftain Jephthah recognized the solemnity of an oath. The prophets stood as daring exemplars of right doing. Nathan did not hesitate to rebuke King David's betrayal of his faithful servant Uriah; Elijah scathingly condemned king Ahab for seizing the field of one of his subjects—Naboth; and Micaiah submitted to imprisonment rather than utter anything but the truth.

Although ancient Hebrew practice was not altogether free from the cruelties of war, yet Israel's monarchs earned the reputation of being "merciful kings," when in conflict with Syria. They were forbidden to rejoice at the fall of an enemy and were bidden to give food to a hungry foe. Wisdom was prized higher than wealth and as "beginning with the fear of the Lord."

Peace was identified with virtue and blessing; the abolition of war was held up as an ideal, when "men would beat their swords into ploughshares." The prophets looked forward to a coming time when "none would hurt nor destroy in all God's holy mountain and the earth would be full of the knowledge of God as the waters cover the sea."

Chapter II

THE ERA OF THE SECOND TEMPLE

The discipline of the Exile

It is customary to make the Babylonian Exile one of the dividing lines in Jewish History. Most of the incidents told in the Bible occurred before the Exile. They deal with the gradual development of the Israelitish nation and are largely *political* in their nature; they have much to tell of kings and affairs of state, of war and conquest.

The events after the Exile are largely *religious*. It is true that those religious geniuses, the Prophets, nearly all flourished in pre-exilic days—such as Amos, Hosea, Isaiah (1-39), Micah, Jeremiah. But it was not till the nation was lost that the people really took the prophetic teachings to heart. Thus the influence of the Prophets was less while they lived than after they had passed away. No longer concerned with royal magnificence and ambitions for empire, there was more inclination to study the immortal words of these inspired men.

When they lost their nation, there dawned on their consciousness the feeling that religion was a something distinct in itself. This was an idea not hitherto grasped by any other people.

In this way the Exile was a kind of school. Its privations became a discipline of the mind and heart. Some prophets appeared during this very period—Ezekiel

and another Isaiah (40-66), voicing the inspiring message that if Israel but turned to God and led worthy lives, no matter what the sins of their ancestors, a glorious future awaited them.

The seed took root. Whatever they may have been when they entered Babylon, when they emerged from it, after half a century of humiliation, suffering and reflection, they were a band of puritans. No longer were they led astray by idolatrous nations. Their realization that God was one and wholly spirit became henceforth with Israel almost a passion.

The Bible

By benevolent decree of Persia, the nation under whose government they now came, they were permitted to return to their old Palestinian home and to rebuild their Temple. They now began carefully to gather up the written words of their sages together with all records of the ancient Hebrews. These writings were carefully sifted and edited and formed a sacred literature—The Bible.

It consisted of three parts. First, *The Law*: The five books of Moses, beginning with the world's creation and telling of the doings of the Patriarchs, of Moses and his teachings. Second: *The Prophets*, (a) The Former Prophets: containing the history of their times from the conquest of Canaan by Joshua down to the Assyrian and Babylonian banishments and demonstrating the *influence* of the prophets. (b) The Latter Prophets: consisting of their written addresses. Third: *The Holy Writings*; a miscellaneous collection of sacred songs and prayers, or proverbial wisdom, together

with the narrative of the post-exilic fortunes of the Jews, such as the stories of Esther, of Ezra, and of Nehemiah. The editing of all the sacred books covered a long period of time.

A later collection of Jewish writings was made in the course of time, known as the Apocrypha. This term implies that its books had not the same religious authority as the Bible itself.

Scribes and Rabbis

Apart from two or three who preached in this period—the era of the prophets had passed. The men who now looked after the religious welfare of the Jews (in addition to the priests) were known as the Scribes, of whom Ezra was first and greatest; later came the Rabbis, meaning teachers. The service of both was to expound the Law as found in the Bible and to derive new laws from it to meet later needs. They were zealous ever to find new precepts (*mitzvoth*) as added means of serving God.

The head of the Jewish community was the High Priest. He not only superintended the Temple worship but directed much of their daily affairs. So it was an office of great power, eagerly sought and sometimes abused.

But the Temple of sacrifice was not the only place where the people satisfied their religious needs. There had grown up during the Exile and after, houses of assembly for prayer — *synagogues*. Centuries later, when the Temple was destroyed, they completely took its place.

Under Greek Rule

Such was Jewish life for many centuries under different rulers. As Persia had overthrown Babylon, it in turn was defeated by Greece in 332 B. C. E., when the armies of Alexander the Great reached the East. But the status of the Jews remained unchanged; they were still granted a species of local self-government. Nor was their religious liberty interfered with.

The Jews did not limit their settlement to Palestine itself. Many had remained in Babylon. Some emigrated to the northern coast of Africa; some went to Arabia; some to Rome. These lands outside of Judea, in which some made their homes, were known as The Diaspora. There were as many Jews in Alexandria as in Jerusalem.

The Jews learnt something from each people among whom they lived: From the Babylonians they learned stories of the world's beginnings and a knowledge of the stars. Their idea of the future life was deepened through their contact with the Persians.

But they learnt most from the Greeks. The Hebrews and the Greeks were the two people of antiquity to whom the world is most indebted. The Greek contribution was in the domain of scientific research and of art; the Jewish, in that of religion and morals. The Bible was translated into Greek (The Septuagint). From it, the Greeks obtained loftier ideas of the Deity, of the sanctity of life and of human responsibility. Many became proselytes to the Jewish fold. The Jews in turn studied the philosophies of Plato and Aristotle, of Pythagoras and Democritus. Thus they obtained a broad survey of the universe, of the forces of nature and the origin of things.

Independence again

The Greek Empire broke up into four different powers, Judea finally becoming part of one of them, Greco-Syria. All went well for many years. But a time arrived when one of its rulers, Antiochus Epiphanes, departing from the toleration that had previously prevailed, sought to destroy the Jewish Faith, desiring to reduce all his subjects to one pagan level.

This was the first religious persecution in history. Its effect was the reverse of that intended. Many had been indifferent to the Mosaic Law, but now that its observance was forbidden, their dormant religiousness burst into flame. How often this happens in life. While a few worldlings yielded to the pagan lure, the multitude, women as well as men, were ready to become martyrs to the Jewish cause.

But they did not tamely submit—they fought for their religion. Under the leadership of their general, Judas Maccabeus, they defeated their opponents, triumphantly returned to the capital Jerusalem, and re-dedicated the defiled Temple. Hence the name of the Festival to commemorate the victory—Hanukah, meaning dedication. But it was more than a re-consecration of the Jewish sanctuary. It was a re-consecration of the Jewish spirit, Israel dedicated with new fervor to their mission to bring, by the example of their lives, a knowledge of the just God and His righteous law to mankind.

This victory was a cardinal event not only for Israel, but for the world.

We have seen that this was wholly a defensive war—for liberty of conscience. But that end attained, the enemy was still threatening at the gate. So that

war did not end till the Jews had completely thrown off the foreign yoke and became an independent nation again in the year 142 B. C. E., after having been a subject people for four and a half centuries.

Judea remained an independent nation under the Hasmonean House for seventy-nine years. They had their own kings, their own coinage, a House of Legislature known as the Sanhedrin; they also extended their boundaries.

Sadducees and Pharisees

As in all states, there were two parties. But here, as in ancient times generally, Religion and State were combined: the government regulated the affairs of both. Indeed it was hard to draw the line between them.

The smaller party were styled Sadducees. The word is derived from Zadoc, the chief priest in king Solomon's time; for the Sadducees were composed for the most part of the priestly aristocracy. They were very rational in their beliefs and somewhat ambitious in their politics, seeking alliances with great nations. They rigorously obeyed the Mosaic Law, but refused allegiance to later rabbinic law.

The second party, the Pharisees, on the other hand were enthusiastic in the fulfilment of these later traditional precepts. They were ever expounding the Bible law in order to derive new laws from it. This is the meaning of their name—expounders. They composed the bulk of the people. They objected to the priesthood claiming the exclusive privilege of fulfilling certain religious rites, demanding it for all. Hence they were more democratic. Nor did they believe in

foreign alliances. For their faith in God was so deep that they deemed reliance on Him all-sufficient for their national welfare.

This age produced some great religious teachers. In this brief outline there is space to mention but few: Simon the Just, the noblest of all the High Priests. Hillel the most renowned of a notable group of expounders of the Law; he was also noted for his liberality and his gentleness. Philo, a philosopher who infused some of the ideas of the Greek Plato into the Jewish conception of God.

Rome

Israel had experienced the successive rise and fall of Babylonia, Persia, Greece. The next great power to appear on the horizon was Rome, destined to be the most powerful of them all and the most lasting. The story of its spread across Europe, from Britain in the extreme North-west to Carthage on the other side of the Mediterranean, is beyond the province of this story. We are concerned with Rome's advance into Asia; for in 63 B. C. E. Pompey, one of its great generals, appeared before the walls of Jerusalem.

This meant the end of the independence of Judea. It did not yield without a struggle. After many bloody conflicts, Herod obtained the Jewish throne, but only as a Roman vassal. He was an Idumean; but Idumea had been conquered by a Jewish king and had accepted Judaism in a formal way. But the rule of Herod and his House was so oppressive, that the Jews preferred being governed by Rome direct. This made Judea a Roman province.

The Jews did not at once realize what they had chosen. Rome sent out Procurators to govern the

province. These men, with a few exceptions, wantonly wounded the religious sensibilities of Israel. Furthermore, they were rapacious, secretly and some openly robbing the people.

Christianity

The most notorious though not the worst, was Pontius Pilate, in whose reign appeared Jesus (Joshua) of Nazareth. Many hailed him as the Messiah, a Hebrew word meaning "anointed"—king. For the oppressed Jews were ever looking for a deliverer to restore the royal House of David. This was regarded by Rome as treason and Jesus was put to death by the regular Roman method of execution—crucifixion. He was not the only one with that exalted claim or who met that tragic fate; but he was the most famous. He had many followers; these were first a Jewish sect. The Greek of Messiah is *Christos*, so, believing that Jesus was the Messiah, his followers were called Christians. Later another Jew, Paul (Saul) carried its message to the Western world. His abrogation of the Jewish Law and the infusion of some beliefs from pagan cults changed the status of this Jewish group into a separate religion—Christianity.

Judea's Downfall

No longer able to bear the indignities and outrages committed by these Procurators, long-suffering Israel at last rebelled. For this tiny group to throw down the gauntlet to "the mistress of the world" was foolhardy—but magnificent. Nor was it easy to crush this valiant people. Rome had to despatch its greatest

general—Vespasian. For two years the people held out, resisting battering rams without and starvation within.

The detailed account of the campaign is given by Josephus, one of the Jewish generals. Conquering the northern section first, the Roman legions closed round the beloved capital, Jerusalem. In the year 70 A. C. E. it fell. On that fatal date, ninth of Ab, the Temple was reduced to ashes.

Sixty-two years later this undaunted people again faced the Roman legions in a last effort to regain their independence. They were championed by Rabbi Akiba and led by Bar Cochba. But they met with a still more crushing defeat. Thus ended the Jewish nationality. The Jewish dispersion now extended throughout the world.

Israel's history did not cease, but it was no longer the history of a nationality associated with a land and a government, but of a people held intact by a spiritual ideal, and with the conviction that they had a message for mankind,

Chapter III

THE DISPERSION

The Jewish Academies

Jochanan ben Zakkai, convinced of the error of waging hopeless war against Rome, had escaped from Jerusalem. The Roman General, Vespasian, wished to reward him for counseling peace. Ben Zakkai would accept nothing for himself but craved a boon for his people, viz, that he be permitted to establish an Academy at Jamnia in Palestine. The request was granted, perhaps contemptuously, at its apparent insignificance; yet, making it a rallying place not only for the promotion of Jewish learning but also as a center of Jewish authority—through it, the perpetuity of Judaism was assured.

We have already recorded a change of the Jewish focus of interest from Throne to Temple. The change now was from an Altar to a School. Prayer in the Synagogue replaced sacrifice in the Temple. Jewish life now centered around the Law; Israel became the "People of the Book."

The Talmud

The Law was almost a synonym for Judaism. It included more than the precepts contained in the Pentateuch. For in the process of years, a second group of laws was derived from it, known as the "Mishna" or Second Law. In course of time the

commentaries on these laws led to the evolving of yet further regulations known as "Gemara"—completion. Mishna and Gemara together were known as the Talmud. The development of these Talmudic laws covers centuries, for Jamnia was one of many Academies of rabbinic discussion. The greatest of these were not in Palestine but in Babylonia, where the bulk of the Jews gradually settled.

The Talmud comprised first the legal discussions styled *Halacha*. But it also included many glimpses of Jewish life and surroundings in the early centuries of the Christian Era; reflections and views on much that entered into human experience. This miscellaneous material is known as *Agada*, which we may translate as narrative. Here are some moral sayings scattered through its pages:

"Prayer without devotion is body without breath."

"The best preacher is the heart, the best teacher time, the best book the world, the best friend God."

"Who is best taught? He who has learnt from his mother."

"Who acquires knowledge without imparting it is like a myrtle in the desert."

"Bestow most care on the children of the poor, for from them will go forth the Law."

"Support the aged without reference to religion, and the learned without reference to age."

"All blessing in the household comes through the wife; therefore should her husband honor her."

"Be careful not to cause woman to cry, for God counts her tears."

"Culture in woman is better than gold."

"He who lives by the work of his hands enjoys life."

"Strip a carcass in the street and take pay for it and say not 'I am a priest or a great man and this work is beneath me.'"

"Position cannot honor the man; the man must honor the position."

"Say not, 'I will do nothing,' because thou canst not do everything."

"One good deed leads to another."

"He who makes another perform a good deed, is greater than the doer."

"Truth is the seal of God."

"Judge not your neighbor till you stand in his place."

"The truly beneficent seek out the poor."

"Greatness flees from him who seeks it, and seeks him who flees it."

"Commit a sin twice and you will think it sin no more."

"Evil passion is at first like a cobweb, and at last like a rope."

"Sinful thoughts are worse than sin."

"He who can testify in his neighbor's behalf and does not, is a transgressor."

"It is sinful to hate, but noble to forgive."

"There is no repentance without reparation."

"When a man has turned from sin, reproach him no more."

"This world is the vestibule; the world to come the palace."

"He who makes the sorrowful rejoice will partake of life everlasting."

"The poor who owe nought are rich; the old without ailment are young; the learned without religion are foolish."

Scattered Israel gradually adjusted itself to new environment. The presiding head was known as Nasi, Prince, a man learned in the Law. Babylonia under Persian rule included a vast area east of the Euphrates and became a second land of Israel, where they lived for eight hundred years. The Jewish chief there was called Resh Galutha, meaning Head of the Exile; for the Jews regarded themselves as living in exile when not in the Holy Land.

The Middle Ages

In antiquity the story of Israel occurred chiefly in Asia. In the Middle Ages Europe was the setting for its history. That epoch we are now approaching. The new Christian cult that had been steadily spreading among the Romans was finally adopted by the Emperor Constantine. This made it the official creed for half the civilized world. This gave it more power which, alas, was often used against the house of Israel. Persecution of the Jew continued on and off for fifteen centuries and made their history so largely a tragic story.

The vast Roman Empire began to split up. First it fell into two parts in the year 395, the Western half with its center in the city of Rome, the Eastern half with its center in the city of Constantinople. New races drifted into Europe—Huns, Goths and Vandals, and completed the break up of the Western Roman Empire in the year 476. The most powerful of these peoples now settling Europe were the Franks. Among these a great man appeared about the year 800, known as Charlemagne, who brought some sort of order into this disturbed condition. Still later the leading nations of Europe came to be formed from the Frankish Empire that he founded.

The Wandering Jew

Meanwhile, the Jews wandered westward, settling in Italy, in Gaul (France) in German States and in Spain. A minority without power, their life was always one of sufferance and often one of peril. Each land made laws that restricted them in many ways, but chiefly in the exercise of their religion. Though their rights were few their taxes were many. They became traders by necessity rather than by choice, most walks of life—public service, the army, the professions,—being closed to them. In the long centuries of oppression to follow, they were sustained by their deep faith in the providence of God. When the hand of the world was against them, they found consolation in the study of the Law.

This iron age of repression for Israel was to become a golden era of toleration and liberty—in Spain. To explain this change of environment, we must turn again to the East.

Islam

A new religion had arisen in Arabia, named after its founder—Mohammedanism. Mohammed learned much from the Jews, particularly the idea of one God ("Allah"). He also adopted many Jewish observances, and traced the origin of his people to Abraham. Like the Christians, he too was disappointed that the Jews did not embrace his faith, since it was so close to their own. But otherwise the "Crescent" (to name the faith after its emblem) was far more liberal than the "Cross." Mohammed founded not only a religion, but a State. When its conquering armies swept through Asia, the Jews in Babylonia by no means suffered from the change of its rule from Parsee to Moslem. Rather otherwise, for the Resh Galutha was given fuller power and the Jews larger liberty of self-government. The great Jewish Academies continued to flourish under its benignant sway.

With its cry "the Koran or the Sword" the Moham-medans began to carry their conquering arms westward, moving along the north shores of Africa from Egypt to Morocco. They crossed the Straits of Gibraltar and entered Spain. By the suffering Jews they were hailed as deliverers, for their outlook was now changed from darkness to light.

A Golden Era In Spain

The Moors—as the Moslems settled in the Spanish Peninsula were called—loved learning. So, while the rest of Europe was plunged in ignorance, schools were established in the Peninsula; science and literature—particularly poetry, were cultivated. Libraries were

founded. This broad culture went hand in hand with well established government and the promotion of commerce.

The Jews, lovers of scholarship, found these liberal and enlightened Arabians, congenial neighbors. For they were more than tolerated, they were esteemed and given positions of trust such as Viziers (Secretary of State) and ministers of finance. One of these Jewish statesmen was Chasdai Ibn Shaprut, scholar, linguist, physician. While serving the state he also served his own people and encouraged Jewish scholars to come from the Babylonian academies to found similar schools in Cordova for religious and secular training. Another was Samuel Ibn Nagdela, Vizier of Granada. Among his own people he was known as "Nagid"—Prince. He promoted Jewish scholarship and contributed toward it himself.

Jewish Scholarship

It is natural that in such secure surroundings the Jew, always keenly intellectual, should put forth his best in this Spanish era. Those several centuries have left us an imperishable literary legacy of philosophy, poetry and law.

To mention a few of these Spanish Jewish scholars:

Solomon Ibn Gabirol, born in Malaga in 1021, was both poet and philosopher. Some of his poems are used in the divine service on the Day of Atonement. His "Fountain of Life," in Latin translation, greatly influenced Christian philosophers. We may add here that the Jews, so often spoken of as "middle men" in

the realm of industry, were also "middle men" in the realm of letters; for as linguists and translators, they brought the learning of the Arabs to the Christians.

Teachers of Morals

Bachya was a great moral philosopher. Here are some quotations from his "Duties of the Heart":

"No act of any kind is done completely, unless the soul delights in doing it. So with sinful conduct, it is not the act itself but the sinful intention by which one incurs guilt."

"The truly humble man will mourn for all the mistakes made by other men, and not triumph or rejoice over them."

"To serve God we must trust God. There should be no thought or intention in all one does, except to do it for the sake of God alone, with no thought of human praise or the fear of man, or of advantage, or of the removal of dangers in this world or in a future state."

We may here append teachings of other Jewish moralists of the Middle Ages:

"Be not disputatious and quarrelsome with people, whatever be their faith. Be honorable in thy business dealings, do not say that such and such a price has been offered for thy wares when the thing is not true."

"Many things are permitted by the law, the doing of which may lay upon a man the rendering of a heavy account some day."

"If thou seest a strange man of another faith about to commit a sin, prevent its coming to pass, if it be in thy power."

"Let man in his solitary hours feel the same repugnant shame of evil in the sight of God, as he would feel in committing wrong in the sight of men."

"If a rich man and a poor man be sick, and thou seest all the world going to see the rich man, go thou to the poor one, even though he be ignorant and unlettered."

Poets and Savants

Jehuda Halevi was perhaps the most popular of this Spanish literary group. His poems, many breathing fervent love of Zion, have captivated the Jewish imagination. The story of the Chazars adopting Judaism from among the current creeds was chosen by Halevi as an opportunity to compare advantageously the principles of Judaism, with those of the Church, the Mosque and the philosophic schools. His most famous saying was: "Israel among the nations is as the heart among the limbs."

Not all of Spain was Moslem. Castile, Aragon, Navarre were gradually conquered by the Christians. These at first followed the Mohammedan example of tolerant treatment of the Jews and even entrusted them with some posts of honor. Among many great Jewish minds in Christian Spain we may mention Benjamin of Tudela, explorer who brought back news of his brethren in distant lands. Ibn Daud, philosopher and historian. Abraham Ibn Ezra, the daring biblical critic

who taught that God is known to us through His works; that only the spirit of the Bible is inspired, not its language; and that revelation comes to us from Nature and the intuitions of the heart as well as from Scripture.

France also produced scholars, particularly the South, known as the Provence. Here flourished the Kimchis, great grammarians and the Tibbons, great translators. From this land came Rashi, the greatest expounder of the Bible and the Talmud.

Maimonides

The most recognized Jewish scholar of medieval times was Maimonides. Born in Cordova in 1135, because of a passing persecution he spent most of his life in Egypt. Like many Jewish scholars of that and an earlier day, he was also a physician. Jews stood at the forefront in medicine in the middle ages. Their method of slaughtering animals for food (Shechita) gave them a knowledge of anatomy and physiology.

He wrote a commentary on the Mishna in which occurs the famous Thirteen Articles of the Jewish creed. (Albo who flourished 250 years after, reduced them to three—God, Revelation and Retribution). The next great work of Maimonides was a complete digest of all Jewish laws of the Talmud, and of the later rabbis, classified as a code. Many summaries of Jewish law appeared after his day, the most famous being the *Schulchan Aruch* of the 16th century.

Maimonides' most lasting achievement was a work known as "The Guide to the Perplexed." It was a rational treatment of the fundamental beliefs of religion, an attempt to answer those profound questions

about God and life and the world that perplexed men then and perplex men now. Although opposed at the time by the timid, this work is regarded as the bulwark of conservatism today.

Some of his sayings:

"We do not remove the wonder of creation, by pushing it back to the creation of an atom."

"Prayers should be simple and brief."

"We hear too much of unions in Israel, let us hear more of union."

Of Christianity he said, "It has done more to spread abroad the Bible than Judaism itself; wherever it carried trade it carried the Bible, doing Jewish work with non-Jewish hands."

"Serve God with love; fear only preventeth sin, but love stimulateth to do good."

"Accustom yourself to good morals; for the nature of man dependeth upon habit, and habit taketh root in nature."

"Let truth by which you may apparently lose, be more acceptable unto you than falsehood and injustice by which you may apparently profit."

"Keep firm to your word; let not document, witness or actual possession be stronger in your sight than a verbal promise."

As against this rational spirit of Maimonides, there grew up a mystical movement known as "Cabala." This term originally meant the transmission of Jewish law from Moses, the prophets and the sages, through

each successive generation. But this school of mystics gave to it a meaning of something hidden and they endeavored to read into the Scriptures strange and fantastic interpretation. Mysticism in general might be expressed as the idea of reaching God through the emotions rather than through the reason, and is often an indication of deep and sincere religious feeling. Some of our most beautiful prayers have come from the Cabalists. But at times Cabalism has degenerated into superstition—beliefs in charms and amulets, occasionally leading to heresy.

Persecution

Outside of Spain the lot of the Jew was hard and precarious. The crusade wars of the Christians in the 12th and 13th centuries to wrest the tomb of the "Savior" from the Turk, were used by the fanatics for Jewish persecution in France and Germany.

In every land the Israelites were accused of slaying Christians to use their blood for Passover bread. This slander was ever a pretext for despoiling and banishing them. Although some liberal Popes have issued Bulls exposing ritual murder slanders, still they have not died out even to this day.

One of the Church Councils in 1215 decided that all Jews must wear a yellow badge, so that every passerby could distinguish them. This naturally singled them out for the scorn of the populace. In moments of frenzy they were driven through the streets with the cry of "Hep, Hep" (*Hierosolyma est perdita*—Jerusalem is lost) behind them.

When the terrible Black Plague swept through Europe in 1349, the Jews—suffering less because of

their abstemious habits, and family devotion,—were accused of causing the plague by poisoning the wells, and many were consequently massacred.

Occasionally the Jews summoned Synods of their leading rabbis which passed laws for their best protection. The first of these called by Rabenu Gershom about the year 1000, decided that monogamy should be the Jewish marriage rule.

As the Christians advanced through Spain and Portugal, gradually driving out the Moslem, toleration of the Jew rapidly declined. Alphonso of Castile, following the example of kings of other lands, drew up a code of restrictive laws and imposed special Jewish taxes. In Aragon, Jews were compelled to take part in a public "Disputation" to defend Jewish against Christian doctrines. It was perilous if they failed and still more perilous if they succeeded. Criminal jurisdiction over their own people was later taken from them.

The climax was reached in 1391 when in a passion of fanatic frenzy a massacre of Jews began. Thousands saved themselves by accepting Christianity. But they remained Jews in secret. Those who thus lived a double life were called "Maranos." To test their sincerity and expose heretics in general, a terrible institution was organized in 1481 known as the "Inquisition." Thousands of our brethren were tortured in its subterranean chambers and burned in the public market places, their property confiscated by the Crown. Their martyrdom in loyalty to the Jewish faith forms one of the saddest, yet one of the most thrilling chapters in our annals.

Banishment

The final act of the tragedy came in 1492 when Ferdinand and Isabella of the united kingdoms of Castile and Aragon banished the Jews from Spain in which they had lived for over ten centuries. Abarbanel, a public spirited, influential Jew, tried in vain to induce the monarchs to revoke the cruel decree.

But that same year marked the discovery of America by Columbus, aided, we may add, by some Jewish nautical instruments and financed by Jewish money. Thus, as one door closed against them another was about to open. Verily, those who "lived in darkness were to see a great light."

Chapter IV

EMANCIPATION

The Renaissance and The Reformation

It is hard to draw a line at just where the Dark Ages ceased and the era of modern enlightenment began. Nor did the change occur in all lands at the same time. We might trace its beginning from the period called the Renaissance—a new birth of science and of letters, when the discouragement placed on independent thought and research began slowly to disappear. There followed later another movement in the interest of literature and life, known as Humanism. A third factor was the Reformation in the Christian Church at the opening of the fifteenth century. This came about through protest against certain abuses by some Popes and priests of Catholicism and so was called *Protestantism*. It was marked by some differences in doctrine too. Although it led to a terrible war lasting thirty years, it finally resulted in a little more religious freedom being given to the individual.

Those liberal tendencies reacted favorably on the Jews. They were still, for many years to come, persecuted by harsh laws—shut out from many occupations and confined to certain quarters known as Ghettos, in lands where they were tolerated at all. But although contemptuously held aloof, we no more hear of those terrible massacres that so often occurred in the 14th century. We hear no more of burning of the Talmud. In fact, permission was obtained to have it

printed. Perhaps the printing press was the most potent revolutionary force after all, spreading light and truth and dissipating foolish notions and superstitious terrors. A further indication, that the modern era had set in, was in the lessening occurrence of Jewish expulsions. Lands that had driven the Jews out were now permitting them to return.

The Nations Open Their Doors

England began readmitting Jews about the year 1657, partly through the painstaking efforts of a public spirited Jewish scholar, Manasseh ben Israel. He came from Holland, which had invited Jews to settle in its dominions soon after it had freed itself from Catholic Spain. Amsterdam became almost a new Jerusalem. Many notable Jews flourished in Holland, the greatest of whom was Baruch Spinoza the pantheist, not really understood till over a century after his death.

Another country that welcomed Jewish refugees from other lands was Turkey. The Turks who came from Asia, and accepted the Moslem faith, overthrew the Roman Empire of the East in 1453. Thus Constantinople became a Mohammedan instead of a Christian center. As in Moslem Spain, many Jews rose to positions of great responsibility in Turkey. One of these, Joseph Nasi, was so powerful that foreign nations were pleading for his favorable influence in their relations with Turkey. Another, Solomon Ashkenazi, was really the power behind the Turkish throne and through him Venice revoked its decision to banish its Jews.

But, broadly speaking, Italian states became modern earlier than most Christian lands, and on the whole

tolerated their Jewish inhabitants. This land of Petrarch and Dante produced Jewish poets, philosophers and scientists. Some humorists, too; the Jew never lost that saving grace of humor. It helped make his hard lot supportable.

The Ghetto's Isolation

The world was growing wiser and, therefore, kinder. The improvement in the condition of the Jews now depended not only on the outside world, but on themselves. The Jewish masses were very ignorant and rather narrow minded. We could hardly expect otherwise. Treated with hostility and contempt by the world, the Jews came to mistrust the world. They withdrew within themselves and forbade their youth reading any but Jewish books. This, of course, shut them out of many realms of culture. Such an attitude offered a striking contrast to earlier years when the Jews were the enlightened and the Gentile masses were the illiterate. Living aloof first by necessity and later by choice, they came to develop a language of their own, partly Hebrew, partly German; hence its name "Yuedisch Deutsch." In Turkey the corresponding language of the Spanish refugees was partly Spanish and partly Hebrew, and was known as "Ladino."

Mendelssohn

The man who did most to change this condition of isolation was Moses Mendelssohn. He came to Berlin in 1743, a poor boy, in search of knowledge, for he cared for it more than for bread. By wondrous perseverance and self-denial, with no teachers and few books, he acquired a knowledge of several languages,

became something of a mathematician and a good deal of a philosopher. The friendship of Lessing (who may have had him in mind in his *Nathan der Weise*) and who published some essays that Mendelssohn had lent him, brought this gifted and modest man to the attention of the world at large. The doors of the great and the salons of the literary were now open to him. Some urged him to forsake his religion for the Christian Church and thus free himself from association with an uncouth people, living in the slums.

But here was an opportunity to reveal the greatness of the man. Instead of renouncing Judaism he wrote a defense of it; and instead of abandoning his people, he turned his attention to their sad lot and set to work to broaden their cramped life. He began by translating the Bible into German, to encourage a knowledge of the language of the country, and in this way enable them to read its literature. He added a rational commentary that opened their eyes to many branches of knowledge. He gathered around him a group of disciples who carried on this good work of spreading culture among the Jews. The start once made, later scholars carried it further.

The chief of his successors was Leopold Zunz. His researches brought to light the richness of Jewish literature, which had been neglected and the heroic grandeur of Jewish history, which was hardly known. For in consequence of this ignorance of their own literary and spiritual heritage and of their glorious past, many Jews of the younger generation, becoming ashamed of their Jewish association, began to desert the fold in order to obtain civil rights and social opportunities from which, as Jews, they were barred.

Prior to this sad outcome (which did not occur until after Mendelssohn's death), communities in other lands sought his aid to plead the removal of disabilities against his brethren. So influential was Mendelssohn, that at his urgency the pen of the Gentile was now used, not to slander the Jews, but to plead their rights and denounce their wrongs.

Another post-Mendelssohn movement was religious Reform. As early as the eighth century a Reform movement arose in Israel known as Karaism. This meant, back to the Bible. It was in part a protest against the voluminous Talmudic ceremonials and recalls the attitude of the Sadducees, already explained. But a more thorough going reform of the Jewish faith arose in the nineteenth century. This will be found fully explained on page 69.

The French Revolution

But the particular event that finally brought about the emancipation of the Jew was the French Revolution 1789-93. We must bear in mind that though the Jews were the most oppressed, they were not the only oppressed people in the Middle Ages. The masses in nearly all lands were ground down under despotic rulers. They were taxed nigh to the breaking point to maintain indolent monarchs and a dissolute nobility.

The break came then first in France when Louis XVI was put to death and a republic proclaimed. Old abuses and class privileges were abolished and the equal rights of all declared. This republican spirit was carried across Europe by the army under the generalship of the brilliant Napoleon.

This spread of liberalism gradually reached the Jews. Napoleon summoned a Jewish Sanhedrin in 1807 and many, through it, learned for the first time that the Jews regarded France as their country and the French as their brethren. So ignorant was the world of Jewish teaching and of the Jewish sense of patriotic obligation!

While many restrictions against the Jews were removed, yet the transformation of their status was slow. When Napoleon was overthrown at Waterloo in 1815, a reaction set in for a time. It was not until many revolutions had occurred not only in France, but also in other lands, that their emancipation was finally assured.

In 1848, one of the turning points in the 19th century, Sweden, Denmark and Greece granted freedom to their Jews. Prussia removed some legal restrictions against them in 1850; Austria in 1867; while in 1866 the newly united Italy granted them fuller rights than any of these lands. England admitted Jews to Parliament in 1858, without a restricting oath. Portugal and later on Spain, that had banished their Jews, now invited them to return.

Poland

Of one land we have not yet spoken—Poland. While all nations were persecuting and expelling the Jews, Poland had welcomed them as early as the 11th century. Possessing then only a nobility and a peasantry, the Jews—gifted with commercial enterprise—became the needed middle class to develop the country's resources. Casimir the Great granted them a special charter about 1350 with freedom of residence,

equality of taxation and right to hold landed property. Naturally our brethren flocked to this hospitable country in large numbers until it contained more Jews than any other land. Later, bigoted monks appeared and roused the fanaticism of the nation against them that led to the giving up of these protecting laws. Still, their status in Poland was never as hopeless as it had been in the German States.

They were left free to themselves to manage their own affairs and their rabbis were granted judicial powers. They lived completely a Jewish life and devoted their best energies to the study of Talmudic law.

But Poland itself later met with reverses. Taking cruel advantage of its declining powers, Prussia, Austria and Russia seized it and divided it among themselves. This partition, commenced in 1772, was completed in 1795. Thus, Poland as a nation was wiped off the map.

Russia

As Russia acquired the largest slice of this divided land, this meant that the bulk of the Jews suddenly found themselves under its sway. Russia was a late comer among the family of nations and continued the least progressive. Finding this vast body of Jews in its midst, and wishing to restrict them within certain bounds, the "Pale of Settlement" was instituted in 1791, marking the area in which the Jews could live. As in other lands, their treatment in Russia varied with the character of the reigning monarch.

Alexander I and particularly Alexander II (who freed the serfs in 1861), liberal to their Gentile subjects, were kindly disposed toward the Jews. But

when Alexander III came to the throne in 1881, a terrible reaction set in. All Jewish privileges were removed and the cruel restrictions of his grandfather, Nicholas I, were reintroduced. Further than that, all but a minute percentage of the Jewish youth were excluded from high schools and universities and shut out from all civil posts. Worse than all, not satisfied with limiting them to the Pale of Settlement, they were summarily driven from its villages to its towns. This same repressive policy, that made the maintenance of life barely possible, was continued by his successor Nicholas II. Pogroms or riots against the Jews involving spoliation and massacre, were secretly encouraged by the government itself. Pobiedenotseff, the head of the Greek Church, cruelly said that Russia would solve the Jewish problem by forcing baptism on one-third; leaving a third to starve and compelling the remainder to emigrate. Vast numbers seized the third solution and emigrated to the United States.

America

The settlement of the Jews in North America began in 1654 when a small group, driven from Portuguese Brazil, landed in New Amsterdam. Granted certain civil rights while it was Dutch, these were further extended when it became English.

When the Thirteen Colonies decided to throw off the British yoke, Jews were among those who patriotically came forward to fight for its independence. Ever since the American republic has been formed, Jews have volunteered in the same spirit of loyalty in all later wars, where its rights have been threatened.

As the sway of the United States spread across the American continent, reaching the Pacific, it has steadily become to an ever increasing extent, the haven of oppressed peoples from many lands, and has offered boundless opportunity to the industrious and the enterprising.

The earliest Jewish settlers were Spanish and Portuguese (Sephardim). Next came the Germans (Ashkenasim), and most recently, the Russians. Each successive wave has come in yet greater numbers; so that while in 1880 there were but 230,000 Jews in the United States, in 1924 there were over three and a half million. Gladly have they identified themselves with America's interests, contributing to its commercial growth, its scholarship and its art, and winning eminence in its professions. America is the one land that has never denied religious freedom to the Jews, never confined them in Ghettos, nor placed on their gabardine the badge of shameful discrimination. Neither race nor faith excludes the Jew here from the highest posts of honor and responsibility.

It is said that every land has the Jews it deserves. Admitted here on a plane of complete equality, the Jews of America are among the most loyal of its citizens.

Social Ostracism

Civil rights can be decided by government and law, but social good-will is dependent on individuals. Friendly spirit of fellowship to those of divergent creeds is the latest attainment of a people's culture. Thus, even in such liberal lands as Britain, France and America, prejudice against Jews has not entirely died away.

The Anti-Semitic movement, started in Germany in 1879, is an example in point. It was an attempt to discredit the Jew and throw doubt upon his patriotism. It further charged him with exploiting the simple folk for material gain.

Zionism

As a defense against the persistent persecution in some lands and social ostracism in nearly all, a movement known as Zionism was launched at the end of the 19th century by Theodor Herzl, to obtain from the Great Powers a legally assured home in Palestine for Jews disfranchised and ostracised, and also for others who for sentimental reasons might desire to live in the home of their fathers.

The movement when first launched won both advocates and opponents. But it gained many new adherents, when, in its second stage, it was marked by the encouragement of Jewish culture. This has tended to deepen the Jewish consciousness.

But the march of events that followed the World War, now to be described, has given the Zionist movement a new importance, that may have profound consequences on Israel's future history.

The World War and After

The war that began in 1914 and lasted till 1918 with its terrible death toll and vast destruction, was the most dreadful in the annals of mankind. It was fought by nearly all the leading nations on three continents of the Old World and on the Atlantic and Pacific Oceans.

It has changed the map of the Eastern Hemisphere. It has altered the boundaries of many lands, transferred Colonial possessions and called new nations into being; the principal of these, Poland, Czecho-Slovakia and Jugo-Slavia. Many monarchies have become republics. Russia has made the greatest transformation from an absolute monarchy to a communistic state. It has been shorn of Poland, Latvia, Esthonia, Lithuania, Bessarabia and Finland.

The Jews patriotically fought on all fronts for their respective fatherlands. But those of Eastern Europe were among the greatest sufferers from the war. Though Russia removed most of the disabilities against them, they have had to bear the brunt of the demoralization which followed the war; they have also been made the victims of revived prejudice.

In the different treaties of peace, the rights of minorities were guaranteed. This implied the rights of the Jews in the new states in matters of education, language and religious observances. But not all these governments have lived up to their pledges.

The most vitally important provision of the treaty of Versailles was the calling into existence of a League of Nations. Its purpose is to further the welfare of all classes of society and to arbitrate national differences, thus giving ultimate promise of the abolition of war.

When the British Army went to Palestine it issued what was known as the Balfour Declaration favoring the establishment there of a national home for the Jewish people. At the close of the war Great Britain proceeded to carry out this pledge and appointed Sir Herbert Samuel as High Commissioner of Palestine.

It gave the Jews proportionate participation in the new Government, and made Hebrew one of the official languages. This has encouraged Jewish immigration. The new residents are transforming the waste land into agricultural colonies; are opening up new industries, building new towns, and are founding a Jewish University.

Thus a new chapter in the story of the Jew is beginning in the land of their ancestors. In all of these events we are witnessing history in the making.

In this survey we have seen that the story of the Jew is unique. He is the most ancient and at the same time the most modern of existing peoples. We find record of his doings in some buried cities of Egypt and in the Coliseum at Rome, both alike produced by his enforced toil; on the black obelisk and on the Moabite stone telling of the doings of Israelitish kings. We see signs of the world's animosity in the Arch of Titus, on the Roman Forum, and in converted Synagogues of old Spain.

In each era the Jew contributed to the civilization of his respective homelands. In antiquity, he left his impress on Greeks, Romans and Arabians. In medieval times he was the intellectual intermediary between Moslem and Christian, and developed the resources of some European countries. In modern days we find the Jew in all lands of both hemispheres with a wondrous gift of adjustment to new environment. He is contributing his share to the solving of problems political, social and economic. A thinker ever, he is still producing philosophers, scientists, litterateurs.

For himself, he still dreams dreams and sees visions, seeking still his mission in the new era now opening in this 20th century. Doubtless, then, Israel that has played so significant a part in the world's record will yet render important service in ushering in an era of peace, humanity's most vital need, and thus bring to realization his spiritual ideals cherished by his prophets in a far off day.

PART II
THE JEWISH FAITH

THE JEWISH FAITH

DOCTRINES

Religion in General

Religion is our recognition of a Higher Power linked with a feeling of obligation that seeks expression in conduct. This definition contains two elements: beliefs and duties.

Beliefs

The fundamental beliefs of religion concern God, the Soul, the Future. These are all of that abstract character that cannot be proved or scientifically demonstrated. They ultimately depend on faith. Faith, then, is the mind's acceptance either on past authority or from inner conviction, of that which is beyond material proof. Faith begins where knowledge ends.

Duties

Duties may be subdivided into Ceremonies and Morals. A ceremony is a rite that conveys in a symbolic form an idea or an obligation. It may also illustrate a historic event. For example of each:

An *Idea*,—the Ner Tamid, the Perpetual Light in the Temple, suggesting purity and eternity.

An *Obligation*,—the institution of the Sabbath.

A *historic event*,—the partaking of unleavened bread during Passover.

Morals include such duties as instinctively appeal to the conscience as universal and perennial laws of right

and wrong; such as precepts prohibiting theft or enjoining helpfulness.

Natural and Revealed Religion

A distinction is sometimes drawn in religion between that which is natural and that which is revealed.

Natural religion is expressive of those spiritual truths that are instinctive in the human heart, such as the realization of a Supreme Being, the recognition by the conscience of the distinction between right and wrong; likewise most of our responsibilities toward our fellow men.

Revealed religion applies to that which has been transmitted from the past through inspired prophets, the record of which is contained in the Bible, sometimes, therefore, called the Book of Revelation. An inspired prophet felt that God had revealed to him a knowledge of Himself and His Laws to transmit to others. But this distinction is apparent rather than real; for the soul's realization of divine Providence may itself be called a revelation of God to *each individual*, though it takes the spiritual genius of a prophet to give it expression.

Judaism

The name given to our religion is Judaism. It is monotheistic in that it is based on belief in one sole God, with Israel as interpreter of His will. Both Christianity and Mohammedanism turn to the Hebrew Scriptures as their original source of religious authority.

There are two schools of interpretation of Judaism:

The Orthodox or Conservative,
The Reform or Progressive.

Rationalism

The most decided respect in which Reform differs from Orthodoxy, lies in its explanation of religion on rationalistic lines. It explains inspiration and prophecy as normal experiences of the spirit. It interprets Revelation as a gradual disclosure of God and His will without the need of the supernatural. Thus the miracles of the Bible are given natural explanations and the Bible itself regarded as a human production. According to Reform interpretation then, the early history of Israel contained in the Bible begins, as all histories, in oral tradition, growing more authentic as it advances in time. The theories of some of the Bible writers on natural science show the limitations of a far off age. But the Reform school reminds us, that this does not affect the validity of its moral truths. Its spiritual message to man persists through all; and is independent of later discovery of natural law.

The Messiah and the National Restoration

An important doctrinal change made by the Reform leaders clusters around Israel's future outlook. Orthodox Judaism regards the suppression of the Jewish nation and Israel's dispersion as punishment and tragedy to be righted only by a restoration to the Holy Land under the leadership of its Messiah-King, there to revive the old national life with Temple, priesthood and sacrifice; this to be followed by the world's acceptance

of monotheism and humanity's regeneration. The Reformer treats the dispersion not as a temporary exile, but as part of the divine plan, whereby Israel, God's witness, might carry His message to the people of the earth. Not by a national restoration, through a personal Messiah, not by miracle at one grand moment, but gradually and normally, and in the world's midst can Israel, if loyal to its Sinaitic call, bring about the fulfilment of the prophetic hopes of a purified society "knowing God". This ultimate day it calls "the Messianic time". The Reform ritual therefore eliminates all prayers for restoration of nation, sacrifice or priesthood. It lays new emphasis on Israel's relation to mankind, and its responsibility for their spiritual welfare.

Woman

Reform gives larger place to woman in religious life. She is counted in the Minyan (quorum) for divine worship and is given the privilege of reciting the Kaddish for the departed. Therefore, she does not sit aloof in a gallery at the divine service. Girls share equally with boys the rite of Confirmation on the Feast of Pentecost.

The Future Life

Reform further diverges from Orthodox Judaism in denial of the resurrection of the body; but unites with it in affirming the immortality of the soul.

Ceremonialism

Reform does not make the sharp distinction between Biblical and Talmudic law drawn by the Karaites (See *History Mediaeval Jews*, p. 31), but it distinguishes in

both codes between laws that are political and local, fitting the civilization of a particular age, and, on the other hand, such as are universal and moral. Among the former it classes agricultural, sacrificial, dietary, and divorce laws as found in the Bible; injunctions as to tephillin (phylacteries), worship with covered head, the separation of the sexes, *Schechita* (ritual slaughter) found in the rabbinic codes; also customs of the Orient generally,—such it does not deem binding. The latter, the universal and moral, would include such institutions as the Sabbath, the sacred days, the moral codes and the humanitarian and ethical precepts in biblical and rabbinic law. The tendency of Reform generally has been to simplify and lessen ceremonial and treat it as subordinate to the ethical; as a symbol that feeds the emotional and the religious side of life. So its divine services are briefer, its ritual less complex; its prayers partly in Hebrew and partly in the vernacular.

Among other details of Reform as distinct from Orthodoxy are: The reading of the Law on Sabbath in a triennial cycle or in an abridged form. The use of the organ at the regular divine service; the lessened severity of mourning customs, and the complexity of marriage customs; making less stringent the conditions of admitting proselytes—and thus encouraging proselytism; abandonment of *Chalitza* (permission from a brother-in-law to widow to remarry); non-recognition of a rabbinic divorce (*get*).

A variant term for Orthodoxy is Conservatism. It is explanatory of its spirit, i.e., reluctance for sentimental reasons to change existing customs even when the causes that gave rise to them no longer apply. Examples are: the retention of prayer for the

Babylonian Academies in the Sabbath service, and the observance of the "Second Day" of the Festivals, (see page 79).

Judaism's fundamental beliefs

God

God is one, perfect, spiritual, eternal; the omnipresent Creator of all that is; the omniscient Ruler of the Universe; the wise and loving Father of mankind.

Man

Man is gifted with Reason, through which he acquires a knowledge of the world and its laws. He is endowed with Conscience, whereby he learns to distinguish between right and wrong; and with Freewill to choose between good and evil.

Immortality

Man is of dual nature—body and soul. The body is material and is but the medium through which earthly life manifests itself; it is evanescent and decays at death. The soul is spiritual, stamped with the divine image; it is the essence of man's being and is immortal.

Human

Accountability

Man is accountable to God for all his actions. He should make divine perfection his ideal standard of conduct and be holy because God is holy.

God chastens His children as a wise father the child he loves. Pain, struggle, and sorrow are divine educators, developing the noblest capacities of the soul.

Mission of Israel

Israel, gifted with the genius for religion, were the first to recognize the sole God and His law of righteousness. This revelation of the divine Father, which they were best fitted to receive, singled them out as God's witnesses. Hence they were symbolically styled "a kingdom of priests," whose mission was to bring a knowledge of the Eternal and His law to mankind. They were called God's chosen servants, who must be ready, if needs be, to suffer contumely and martyrdom in bringing light to the nations.

The Messianic Era

The discipline of man in the school of life, the fuller truth gradually revealed to him in generations of experience is steadily making clearer to his mind and heart the final purpose of providence and humanity's destiny.

Thus in a distant day called the Messianic Time, all mankind will at last be united as one loving family in unity and peace, learning war no more. Then will none hurt nor destroy, and the earth will be filled with the knowledge of God.

The Ten Commandments

1. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.
2. Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image, even any manner of likeness of anything that is in

heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down unto them, nor serve them. For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate Me, and showing mercy unto the thousandth generation of them that love Me and keep My commandments.

3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless; who taketh His name in vain.

4. Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is a sabbath unto the Lord thy God; in it thou shalt not do any manner of work; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And thou shalt remember that thou wast a slave in the land of Egypt and the Lord thy God brought thee out thence by a mighty hand, and by an outstretched arm, therefore, the Lord thy God commanded thee to keep the Sabbath day.

5. Honor thy father and thy mother that thy days may be long, and that it may go well with thee, upon the land which the Lord thy God giveth thee.

6. Thou shalt not commit murder.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbor.

10. Thou shalt not covet thy neighbor's wife, neither shalt thou desire thy neighbor's house; his field, or his man-servant, or his maid-servant, his ox, or his ass, or anything that is thy neighbor's.

Deuteronomy v. 6-18

INSTITUTES

The Jewish Calendar

The names of the Jewish months are Assyrian and were adopted by our ancestors during the Babylonian Exile.

They are regulated by the changes of the moon. Each "new moon" marks a new month. They contain either 29 or 30 days.

This would make each year 354 days. But the solar year, used in our civil reckoning computed by the earth's annual revolution around the sun, consists of $365\frac{1}{4}$ days. In order to bring the lunar year in closer measurement with the solar, and that thereby all feasts and anniversaries may fall at the same season each year, an additional month is added seven times in every nineteen years, in the following order: 3rd, 6th, 8th, 11th, 14th, 17th, 19th.

This explains why the Festivals vary slightly in their occurrence; sometimes falling early sometimes late in the civil calendar.

The beginning of each month was kept as a festival in ancient times, the New Moon (See I Samuel xx, 5-29). It is still marked by some slight changes in our ritual today.

In the Jewish Calendar the day commences at sunset. Therefore, the Sabbath and the Festivals commence on the evening preceding.

Because Israel's Festival of Freedom, that marked its birth as a people, occurred in Nisan, this is called the first month (Exodus, xii, 2), though the New Year begins with Tishri.

Hebrew Months*With dates of Festivals and Solemn Days.***AUTUMN**

Tishri: 1st, Rosh Hashana, New Year.
 10th, Yom Kippur, Day of Atone-
 ment.
 15th to 21st, Succoth, Tabernacles.
 22d, Sh'mini Atsereth, Eighth day of
 Solemn Assembly.

Heshvan,

Kislev: 25th, continuing eight days, Hanu-
 kah—Dedication.

WINTER

Tebeth,
Sh'bat,

Adar: 14th, Purim, Feast of Lots.

(**Second Adar** is the name of the additional month explained on the previous page. When it occurs, Purim is postponed to the 14th of this month)

SPRING

Nisan: 15th to 21st, Pesach; Passover.

Iyar,

Sivan: 6th, Shabuoth; Pentecost.

SUMMER**Tamuz,****Ab:** 9th, Fast of Ab.**Ellul,**

Conservative Jews add another day to each of the three Pilgrimage Festivals and to the New Year. It is a survival of the time when the calendar was not arranged in advance by calculation, but on the actual appearance of the new moon. There was therefore the uncertainty of a day as to just when the new moon would appear, from which the sacred days were reckoned (See Orthodoxy and Reform p. 69-72).

JUDAISM'S SACRED DAYS

For biblical references see
 "READINGS FROM SCRIPTURE"

The Three Major Festivals.**I—PESACH, PASSOVER**

Passover occurs in the spring, and is often called the Spring Festival. It celebrated the beginning of the harvest (of barley) which fell early in Palestine. When gathering the produce of the earth which sustains our lives, it is fitting that we should remind ourselves of the Giver of all these bounties. This purpose runs through all three Festivals.

But by far the greatest importance of Passover for us, is the commemoration of Israel's redemption from Egypt.

In addition to divine worship in the Sanctuary, a Seder (service) is conducted in the home in which the Hagadah (story) of Israel's freedom from slavery is told. The chief ceremonial of this Festival is eating unleavened bread, commemorative of the haste of departure from the land of serfdom.

II—SHABUOTH, PENTECOST

Pentecost marked the wheat harvest. Shabuoth means "weeks" because seven *weeks*, were counted from the time when the cutting of the barley was begun at Passover. On the day following the seven weeks, i. e., on the 50th day, this Festival was observed. This gives the reason for the name, Pentecost, which means "fiftieth." Symbolic of the harvest, the synagogues on this Festival are decorated with flowers.

The historic feature of the Festival is the celebration of the giving of the Ten Commandments, which Israel received at this season. For this reason, it has also been chosen as the most fitting season for **CONFIRMATION**.

III—SUCCOTH, TABERNACLES

Tabernacles is our Thanksgiving Day. When all the produce for the year has been *gathered in* and stored in barns, granaries and wine-presses for the coming winter, we raise our voices in gratitude to our Father, who "opens His hand and satisfies the wants of all His creatures." Since Succoth occurs around the time of our northern harvests, it has come to be re-

garded as essentially our Harvest Festival rather than Passover or Pentecost. We bring into the service certain kinds of plants and fruits (the palm, citron, myrtle and willows of the brook), to have before us the gifts of the Almighty and to praise Him with these in our hands.

It derives its name "Tabernacles" from the command to dwell in tabernacles, or tents, during the festival. This recalls, first, the camping out in temporary booths during the harvest; secondly and more particularly, commemorates the frail homes of our first ancestors in the desert. It, therefore, reminds us how the love of God protected them during those days of trial and danger. It is well that in prosperity and success we should remember our earlier days of poverty and trial.

Each of the three festivals has, then, a double feature, first, celebrating the changes and gifts of *Nature*: second, commemorating events in our past *History*. To summarize:

PASSOVER

Historical:—Redemption from Egypt.

Agricultural:—Spring; Barley Harvest.

PENTECOST

Historical:—Delivery of the Decalogue.

Agricultural:—Summer; Wheat Harvest.

TABERNACLES

Historical:—Booth dwelling in the wilderness.

Agricultural:—Autumn; Ingathering.

Passover and Tabernacles last seven days, but Pentecost only one. The eighth day of Tabernacles is a separate festival, called "Eighth Day of Solemn Assembly", also named "The Feast of Conclusion"; it was an ancient water festival. When our ancestors lived in Palestine, they were commanded to come to the capital, Jerusalem, where the Temple stood, to bring their festival offerings. They were called, therefore, the Three Pilgrimages.

All were to rejoice on the festivals, but the poor were not to be forgotten. "Thou shalt rejoice before the Lord thy God; thy man-servant and thy maid-servant and the stranger and the fatherless and the widow."

The Two Holy Days

ROSH HASHANA, NEW YEAR

In Bible times the celebration of the first day of the seventh month was given a deeper import than other New Moon celebrations. Later this developed into a New Year observance. Unlike the secular New Year, it is not made the occasion for external changes in public office and in civil life, but is rather made the solemn opportunity for religious reflection and self-examination. It has three names, all connected with this one idea.

First, it is called the "Day of the Sounding of the Shofar." The trumpet-blast symbolizes the "call to

duty" and is intended to stir our hearts to thoughts of God.

Secondly, it is called the "Day of Judgment," for we stand, as it were, in the presence of our Father and ask Him to judge our lives with mercy.

Thirdly, it is the "Day of Memorial." The New Year suggests the old years. So we look back upon the events of the past. It brings home the eternity of God and recalls to mind the great heroes whose doings should inspire us to follow their example.

YOM KIPPUR, DAY OF ATONEMENT

Atonement is the climax of the ten days of penitence that begin with the New Year. It is the most solemn day in the Jewish calendar. We keep completely aloof from all doings of the outside world and from all thoughts of our daily affairs. We leave our pleasures, our business, our schools, our homes, and gather in the House of God, where we remain in prayer from morning till evening. We take no food on this day.

The sins committed in the past are confessed and forgiveness asked. It is the day to make resolutions for better conduct; to give up bad habits; to forswear wicked practices; to plan noble deeds. On this day we resolve to live purer, juster, kinder lives in the days yet to come.

The two Holy Days tend to stimulate religious revival in the house of Israel, throughout the world. The Ark and Scroll are adorned in white, emblematic of purity.

It has been pointed out that just as the seventh *day* was kept sacred as the Sabbath and the seventh *year* as a solemn period of rest for the land, so the seventh

month was chosen as the holy month, in which we begin our religious New Year.

Do not confuse the Festivals, which are times of rejoicing, with New Year and Atonement, which are days of solemnity.

The Two Minor Feasts

The term "minor" was applied to Hanukah and Purim because the events that they commemorate occurred late in Israel's history, after its religious institutions were supposed to be complete. They do not call for cessation of work as on the great Festivals.

PURIM, FEAST OF LOTS

This Feast commemorates an event that took place during the period when Israel lived under Persian vassalage in the reign of Xerxes (Ahasuerus, 485-465 B. C. E.). A prime minister named Haman, a proud and jealous man, receiving what he thought a slight from a Jew named Mordecai determined to use his power to destroy all the Jews in the Persian realm, for the fancied error of one. To attain this base purpose, he slandered them to the king, stigmatizing them as a people dangerous and disloyal. The falsity of this charge is best revealed in the character of Mordecai, the presumed chief offender, who was really a patriot, having exposed a plot that threatened the king's life.

The wicked conspiracy was defeated by Queen Esther, a Jewess, who risked her life to save her brethren. Haman was hanged on the very gallows he had prepared for the execution of Mordecai.

The glad deliverance was gratefully commemorated by sending presents to friends and gifts to the poor. This pleasing custom has been kept alive down to this day.

The biblical derivation of Purim is "Lots." We are told that Haman cast lots as to the most propitious day on which to undertake the slaughter of the Jews. The story will be found in the book of Esther which is read at the Purim service.

HANUKAH, DEDICATION

The Persian era was followed by the Greek, 332 B. C. E. when the Jews experienced a change of masters. All went well with them under this tolerant rule, until the year 175 B. C. E. when Antiochus Epiphanes became king of one of the divisions of this Empire—the Greco-Syrian. (see p. 31.) He determined to reduce all the peoples under his sway to one pagan uniformity. This tyrannical order, perhaps easier for others, was impossible for the Jews, since the principles of their faith stood opposed to most of the religious conceptions of their surroundings. It was part of the unfortunate notion of heathen cults that certain gross indulgences were sanctioned instead of being condemned.

The Jews, excepting a few waverers, refused to abandon the faith it was their duty to cherish. In spite of dreadful persecutions of old and young, they remained steadfast to the God of their fathers, even though it cost many their lives. When the cause seemed almost lost and the blood of many martyrs had been shed, a great man named Mattathias gave them new courage by his heroic example. One of his sons, Judas, called Maccabeus (the hammer), a brave war-

JUDAISM AND THE JEW

rior and a great general, gathered a few scattered Jews under his banner, and in spite of the vast army of the powerful enemy, he dared to meet them on the field of war. But what Israel lacked in numbers, they made up in conscientious conviction. It was really a conflict between battalions and ideals.

In the year 165 B. C. E. the enemy was defeated and they joyfully returned once more to the capital, Jerusalem. The Temple that had been defiled through idolatrous worship, was rededicated. Hence the name of the Festival commemorating the victory, Hanukkah, meaning "dedication." The festival is celebrated for eight days. In the evening lights are kindled, symbols of triumph and joy. Note its second name, "Feast of Lights." Each night an additional candle is added. This increase of illumination symbolically indicates the steady growth of the religious spirit of Israel. Suffering for conviction fanned the dormant embers of indifference into a flame of holy zeal.

Though called a "Minor Feast" for reasons given above, it really commemorates one of the grand events of Israel's history. The heroism and sacrifice of that brave band of zealous men saved the cause of Judaism and, saving it, thereby decided the fate of two other great religions of the civilized world that later grew out of it—Christianity and Islam. Therefore the devotion of these warriors of a far off day, assured the spiritual welfare of mankind.

Fast Days

TISHA B'AB, NINTH OF AB

This is the date of the fall of both the first and second Temples. Jerusalem with the Temple of Solomon was destroyed for the first time 586 B. C. E. and the survivors exiled to Babylon. The destruction of the capital with the second Temple occurred in 70 A. C. E. This marked the final overthrow of the Jewish nation, and the scattering of the Jews through the world.

Fasting was an ancient method of showing sorrow. Orthodoxy and Reform regard this epochal event from different points of view (see page 69-71).

MINOR FASTS

Some additional fasts recognized by conservative Jews are: *The Tenth of Tebeth*, marking the commencement of the siege of Jerusalem by the Babylonians, 588 B. C. E. *The Seventeenth of Tamuz* commemorating both the breaking down of the walls of Jerusalem in the first overthrow, and their final destruction in the second overthrow by the Romans. The Third of Tishri, the anniversary of the death of *Gedalyah*, Governor of Judah, 586 B.C.E., that precipitated the final stage of Judah's exile.

So there are four distinct Fasts associated with the loss of the Jewish Temple and nationality.

PART III
CONFIRMATION

CONFIRMATION

The Institution of Confirmation

The Reform Synagogue of the United States has adopted the institution of Confirmation, and has agreed almost unanimously to choose as the occasion—the Festival of Pentecost,—the traditional anniversary of the declaration of the Decalogue.

While for the most part following a similar form of Service for this rite, each Rabbi has felt free to use his own judgment in the arrangement of its details. General features, common to all, are: the recital of the Ten Commandments in English, the reading from the Scroll in the original Hebrew; the declaration of fundamental Jewish beliefs; an opening and a closing prayer, and a floral offering.

There are usually included in this Service brief statements from the Confirmants of principles of the Jewish faith. Suggestive models for each theme are here presented with the expectation that the Confirmant, to whom the theme is assigned will use it as a basis for a personal composition.

CONFIRMATION THEMES

OPENING PRAYER

(Before the open Ark)

Over three thousand years ago our ancestors stood around Mount Sinai, received the Law and promised to hearken to its behests. On this anniversary of that declaration of the Decalogue we, their descendants, accept that same obligation. May God help us to be as faithful as were they in fulfilling its commands. We accept them as the constitution of religion and as the foundations of duty. Times change, generations come and go, but God and the Moral Law persist through all ages. The need for these precepts and principles is just as vital now as in that far off time. Let us on this solemn day of our Confirmation rehearse these principles that all may hear and that all may obey.

Fundamental Precepts

"Fear God and keep His commandments".

—Ecclesiastes xii, 14.

THE TWO TABLES OF THE LAW

The Commandments contain obligations to God and man. The first teaches the existence of God, as against atheism; the second God's unity, as against polytheism. The third warns against using the name of the

divinity for falsehood. The fourth inculcates the worship of God and rest for man; the fifth, duties to mother and father. The sixth teaches the sanctity of human life; the seventh, the sanctity of human honor; the eighth, the rights of property; the ninth, the sanctity of character. The tenth, against covetousness, is an injunction to the inner being and is of the spirit. From these cardinal principles most of our duties can be derived.

GOD, CREATOR AND FATHER

The first fundamental doctrine of Judaism is the belief in a divine Power. Among the many aspects in which man regards his Maker two loom prominent,—the first, God as the Creator, Omnipotent, Almighty, Who sustains the universe through His everlasting laws; the second, our Father in His loving and intimate relation toward the human family,—at times expressed as divine Providence. Man's idea of God has steadily grown with his expanding mind and increasing knowledge, but all the epithets we apply to Him are but our human attempts to express His infinity.

THE SOUL'S IMMORTALITY

That the soul survives the body is a persistent belief of the human race. It is taught in our sacred Scriptures and is suggested by the scientific principle of the indestructibility of all that is. It is further felt in the soul's aspirations that reach beyond the brief span of human life. This doctrine deepens our sense of life's tremendous import. Our sages say that this world is but a preparation for that to come,—the vestibule of the palace. The more worthily we live here, the more do we justify the hope for a life beyond.

THE MESSIANIC HOPE

The coming of the Messiah, meaning "anointed king", was first a political expectation,—the revival of Israel's royal house and national independence. Later it became associated with a religious hope, the realization of the Golden Age, as portrayed in the Prophets, when all would accept God's universal sway, and when a nobler mode of life would prevail. For the modern Jew, the religious expectation is no longer bound up with the political hope of a personal Messiah-King, and a national restoration. The Messianic era then typifies the spiritual goal of the human race and is associated with the mission of Israel.

FAITH

The revelation of God and His will has come to us through our inspired prophets and our own inner conviction. Much in the world around us and beyond us remains undisclosed. We discover natural laws, but not the mysterious source from which those laws emanate. So only glimpses of divine purpose occasionally flash upon our vision. The momentary triumph of evil and the occasional woes of the worthy perplex us. But Scripture bids us remain undisturbed at these externals, "Fret not thyself because of the man who bringeth wicked devices to pass. Better is the little that the righteous hath than the abundance of many wicked." We must learn to trust God for that which we cannot understand; as high as the heavens are above the earth, so are the ways of God above the ways of man. This faith in His justice and love will give us courage whate'er betide, to bear with patience the sorrows of life.

Observances of the Synagogue

"This book of the law shall not depart from thee, but thou shalt meditate therein day and night."—Joshua i, 13.

THE POETRY OF CEREMONIAL

A ceremony is an object lesson, symbol of an idea. For example,—the parchment scroll within the Ark helps to vivify the value of its message; the fast suggests self-denial, while at the same time strengthening it. Unleavened bread tells the story of the hardships of Israel's slavery; the Succah brings home the harvest of nature. So the Nir Tamid (perpetual light), the marriage ring, the salute, the crepe upon the door, the flag at half-mast—all make their sentimental appeal. Grace at meals, greetings in word, gesture, or song, special modes of dress, all enter into the ceremonial of life. Whether a ceremonial become a dry form or make a fervent appeal to our emotions, depends upon the spirit in which it is fulfilled.

THE SABBATH

The Fourth Commandment conveys a triple lesson,—the duty of work, the need of rest, the opportunity for worship. Furthermore, it sounds a humane note in urging regard for servants, strangers, and dumb creatures. It is the occasion for family reunion, for visiting the sick and the sorrowing. This weekly day of rest is one of the great institutions Israel has given to the civilized world.

THE FESTIVALS OF PILGRIMAGE
(PASSOVER, PENTECOST, AND TABERNACLES)

Passover, our emancipation day, marks the birth of Israel as a people; Pentecost, the anniversary of the giving of the Law, the birth of Judaism as a faith; Tabernacles, recalling the fragile tent-home, suggest the watchful providence of God.

Agricultural as well as historic, they commemorate respectively, the barley, wheat, and grape harvests. Hence, their second titles—Feast of Unleavened Bread, Feast of Weeks, and Feast of Ingathering. They bid us turn from nature to nature's God, the source of all blessings. These harvest celebrations are then not only Jewish but human. The annual reappearance of that which sustains us all reminds us of "that one touch of nature that makes the whole world kin."

Shortest of the trilogy of Festivals, Shabuoth, like the flowers, that are its traditional adornments, leaves behind it perhaps the sweetest fragrance of them all.

With less advance heralding than Pesach or Sukkoth, since it imposes no elaborate preparation such as the abolition of leaven or the building of a booth entails,—it steals upon us more quietly, yet none the less gratefully for that. Like the Book of Ruth (the prescribed reading for Shabuoth), it delights us, not so much as presenting distinct incident, as in giving us a charming pastoral picture. The flower-decked Synagogue recalls the ancient agricultural Israel, and the gleaners in the field of Boaz, the harvest threshing floor; and Ruth and Naomi, descending from the hills of Moab into Bethlehem—complete the rural setting.

Modern Judaism has given to Shabuoth a new prominence. Taking advantage of its later association

with the giving of the Law, it has been chosen for the rite of confirmation; but this, too, is poetically interwoven with its harvest character.

THE DAYS OF AWE (YOMIM NOROIM)

(NEW YEAR AND ATONEMENT)

The Jewish Rosh Hashana, as distinct from the secular New Year, marks not a change of office but a change of heart; a milestone, not in civil events, but in personal character. Its Shofar blast, is a duty summons. As the Day of Judgment, it symbolizes man at the tribunal of the divine Judge.

Yom Kippur is the climax of the penitential period that begins with the New Year. It is our day of reformation—man's effort to be reconciled with his Maker, to be true to his better self, to realize the consecration of life. Judaism teaches then no intermediary between God and man, but through the institution of Yom Kippur, it reminds us that each individual must work out his own salvation.

THE FEAST OF ESTHER, PURIM

The Book of Esther tells the story of an attempt to destroy the Jewish people when under Persian rule. It is typical of many sad chapters in our thrilling history. Its happy outcome has made it the occasion of joyous carnival, of acts of friendship, and of benevolence to the unfortunate. Whenever attempt is made to injure our reputation, may Israel ever be able to produce advocates as heroic as Esther and champions as loyal as Mordecai.

HANUKAH, THE FEAST OF LIGHTS

Purim commemorates the conspiracy to destroy the Jews, Hanukah the attempt to destroy Judaism. The latter is one of those historic occasions when faith triumphs over battalions; its keynote, "Not by might, not by power, but by God's spirit". Hanukah was not only a rededication of the defiled Temple, but a rededication of Israel in loyalty to their faith. From one lamp of pure oil the Temple light was rekindled; from one spark of faith in the Maccabean soul was the faith of all Israel rekindled and perpetuated.

Ethics

"I have set before thee life and death . . . therefore choose life that thou mayst live."—Deuteronomy xxx, 19.

HOLINESS

We call holy that which is set apart for a sacred purpose. So the place where God is worshipped is called the sanctuary; its inner chamber, the Holy of Holies; its festivals, Holy Days; its interior, holy ground. But holiness primarily concerns not things but men. God is for us the quintessence of holiness. Hence, the ideal presented, "Ye shall be holy for God is holy". This scriptural refrain runs through the Law, involving chastity, modesty, honor, elevation of thought. Israel's function was to be a holy people.

The most exalted type of character is styled a saint, meaning, a holy person. Some of our sages have been given this title. Scripture bids us, "Worship the Lord in the beauty of holiness".

TRUTH

We distinguish between truth as an intellectual quest, and truth as an ethical obligation. In the former sense an aim of religion is to learn the truth of the universe and its laws, of God and His will. In the ethical sense, it is voiced in the Scriptural warning, "Ye shall not lie one to another". Truthfulness is exemplified in Micaiah, who, urged to give a flattering prophesy, replied, "As the Lord liveth, what the Lord saith unto me that will I speak". Among the qualities of a noble type of man in the XV Psalm is "he that speaketh the truth in his heart."

JUSTICE

Among the virtues, Judaism lays emphasis on justice as the keynote of character. Micah makes it first of those triple duties to which he reduces the essential requirements of religion.

We cannot be merciful unless first we are just. The deeper our sense of justice, the further-reaching it will be, for it involves our share of community ills and our responsibility for all unfortunate classes. Therefore, he who passively watches the abuses within society while enjoying its boons, deserves the reproach, "Thou art the man".

PHILANTHROPY

Tsedakah, translated righteousness, is one of Judaism's terms for charity. It implies that gifts to the poor should be regarded as acts of justice. The earth's soil, the bounties of nature are freely granted by the great Giver to all. Those who have superabundance, therefore, should share with those who lack. Hence,

the biblical law that the produce of the seventh year and the gleanings of the harvest belong to the poor. Consideration for the needy is indicated by such laws as that the millstone must not be taken in pledge, that the pledged garment must be returned at nightfall.

Another Hebrew term for charity is *Gemiluth Chasodim*, meaning bestowal of kindness. This reminds us that doles of money are not sufficient for the discharge of our obligation to the poor. We should be concerned not with bodies, but with souls. Hence, in deeds of relief the necessity of the human touch, entering intimately into the wants of our fellowmen.

PATRIOTISM

The Jew demonstrated his love of his different fatherlands, marking his world pilgrimage, by the love he showed his own country when one of the world's nations, "If I forget thee O, Jerusalem, may my right hand forget its skill". Said Jeremiah to his banished brethren, "Seek the peace of the country whither ye are exiled". One of the greatest of the Talmudic sages taught, "The law of the land is our law". Such since has been the Jewish dictum.

Jews have demonstrated their patriotism to all their respective mother countries, shedding their blood when needed on their battlefields. But the Jew has best demonstrated his patriotism, not in his readiness to fight the nation's battles, but in the peaceful realms of public service; in his effort to help solve social problems of the people and in striving in the choice of issues and of men to keep the nation up to lofty ideals,

ever mindful that "Righteousness exalteth a nation". Let us demonstrate through our lives here that the better the Jew, the better the American.

FILIAL OBLIGATION

So important are the duties we owe to our parents that they are deemed worthy of a place in the Decalogue. The Book of Proverbs is full of maxims aiming at the inculcation of this virtue. "My son, keep the commandment of thy father and forsake not the law of thy mother." We are just beginning to realize that parental love is the most unselfish sentiment in human experience. How carefully have we been guarded from every kind of peril, from our birth onward. What an amount of thought and sacrifice has been expended to make our lives happy, to make our characters worthy. May God aid us to be grateful according to the measure of our advantages. The Talmud teaches, "He who honors his parents, honors God". It further says, "Let not a man think because he is learned in the Law he may neglect his mother and father".

The only recompense parents ask is our own well-being. Let us then this day solemnly pledge to them our reverent and obedient service. May our upright conduct in all the relations of life bring serenity to their later years.

Ideals

"I will give thee for light of the nations that My salvation may be unto the end of the earth."—Isaiah xlix, 6.

KIDDUSH HA-SHEM (SANCTIFICATION OF GOD)

It is a teaching of the Jewish religion that every worthy deed tends to enhance the sanctification of God; every ignoble deed tends to His defamation. This truth must be borne in mind in everything we do. In all commercial relations with our fellowmen, in every act of public or private life, in all domestic and personal relations, we should rigorously determine that our every action be beyond reproach. Absolute scrupulousness and perfect integrity must mark our conduct throughout. In this way we will earn the esteem of our fellowmen and thereby ascribe honor to God, our Maker. Every Israelite should earnestly remember that whatever he does will help to credit or discredit his fellow Jews in the eyes of the world. He should realize that the repute of Israel may at times depend upon the conduct of each individual soul.

THE JEWISH HOME

The love and chastity portrayed in the Jewish home is depicted in the Scriptures; in the Pentateuch, "How beautiful are thy tents, O Jacob"; in the Prophets, "I remember the kindness of thy youth, the love of thine espousals"; in the Psalms, "Children are a heritage of the Lord".

Many of the observances of our faith are assigned to the home. Sabbath ceremonial made it the center of sanctity and cheer. The dramatic story of the Passover deliverance is recited round the family table.

The Hanukah lights are kindled and the hymns sung in the family circle. Thus religious sentiment was first fostered in the home.

The Jew is said to have been the best exemplar of the domestic virtues,—fidelity, affection, and family responsibility. This explains their partial immunity when plague swept over European lands. But we cannot live on a past tradition. In the changed social relations around us the ideal of the Jewish home with all the obligations it implies should be zealously and steadfastly maintained.

THE JEWISH WOMAN

Ancient Israel, while accepting in the past the universal standards of woman's subjection, still held her in high regard as indicated in the portrayal of Deborah, the judge, Esther, the champion, and Huldah, the prophetess. "The virtuous woman" of the Book of Proverbs is the classic picture of the dignified mother in Israel. In spite of her legal disability in Talmudic Law, the Rabbis made her, nevertheless, the subject of esteem and tenderness. Hence the teachings, "Be careful not to make a woman weep for God counts her tears"; "He who loves his wife as himself and honors her more than himself will train his children rightly".

In this day of woman's emancipation and equality, we must all the more jealously treasure the womanly qualities that distinguished Hannah and Ruth, the Shunemite, and Beruria. Chastity, modesty, loving devotion, patience, faith, are still the finest efflorescence of womanly character.

PEACE UNIVERSAL

Jews at their best are the pacifists of history. Prophets looked forward to the time "when swords will be beaten into ploughshares and war learned no more." Jeremiah dared oppose war with Babylon, and Jochanan ben Zakkai with Rome. That stand of the latter did much to assure Judaism's continuity through the establishment of the Academy. The sages emphasize peace not only as a blessing but also as a virtue.

The time has arrived in the world to declare that resort to war to settle national differences is sin. As Jews we should give full endorsement to any international League that would settle misunderstandings between countries by peaceful arbitration. We should be prepared to accept war's abrogation as an unwritten doctrine of our religion, and be ready to face the consequences of this stand even though our motives be impugned. We must have the courage of our convictions.

THE JEW'S CONTRIBUTION TO CIVILIZATION

Few great events have happened in the world's history but have been to some degree influenced by the Jews. Scattered Israel, gifted with certain intellectual gifts, have made contributions to science, astronomy, medicine, mathematics; to literature, and to the arts of music and the drama. The Jewish people have also stood forth as champions of social ideals.

But Israel's greatest contribution has been in the realm of the spirit, — religion. The record of that message teaching the righteous God and the moral law is

contained in the Bible, "I will give thee for a light to the nations that My salvation may be unto the end of the earth". To that Bible, Christendom turns as its religious source of authority; its Decalogue is recited in its churches; the Christian sits at the feet of the Prophets. At times, States have taken the Mosaic code as the basis of their constitutions. The Moslem turns to Abraham as his progenitor and inspirer.

Today Jews can still make their best contribution in the ethical realm, through industry, benevolence, and the domestic virtues, teaching these not by words, but by the example of their lives. In this way can they best fulfill the promise made to the Patriarch, "Through thee shall all the nations of the earth be blessed".

OUR RELATION TO THOSE OF OTHER CREEDS

The modern world is learning to realize how vitally important it is that every individual should be granted complete liberty in following his religious convictions. In this encouragement of freedom of conscience, the Jew should lead the way, in harmony with that Talmudic teaching, "The righteous of all creeds shall inherit future bliss."

But it is not sufficient to tolerate those of other creeds. We should learn to respect all who are loyally faithful to their different faiths, even as we hope to be respected in turn. Such is true liberalism and is of the essence of religion itself. We look forward to the time, not when all shall believe alike,—but when, loyal to our respective creeds, we shall be broad enough and benign enough to regard sympathetically the followers of religions other than our own.

Concluding Elements in the Service

DECLARATION OF CONFIRMANTS

I

Question: You have here voiced your belief in the Almighty and this Temple is as Mount Sinai. Are you prepared to cling to the living God?

Answer: We gladly declare our trust in divine Providence. May it grow with our growth and strengthen with our strength.

"Sh'ma Yisroel Adonoi Elohenu Adonoi Echod."

"Hear Oh Israel, the Lord our God, the Lord is one.
V'ohavto es adonoi elohecho bechol lovovecho uvechol nafshecho uvechol meodecho.

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might."

II

Question: There has been instilled into you the vital difference between right and wrong, the obligations to your parents and your fellowmen. "See now I set before you this day life and good, death and evil." Will you choose the good?

Answer: We solemnly promise to give heed to every duty that meets us and ever to listen to the still small voice of conscience—the voice of God within us; as expressed in these words of Scripture—"He hath told thee, oh man, what is good and what doth the Lord thy God require of thee, only to do justly and to love mercy and to walk humbly with thy God." *Ah-soss mish-pat, ve'a'ha-vas che-sed, v'atz-nai-ah lay-ches im eh-lo-echo.*

III

Question: You have been instructed in the principles of the Jewish religion transmitted from our past ancestry and enriched with the riper truths of later ages. Are you prepared to treasure its spiritual message, to teach it by living it, to make sacrifice that its cause may prevail and faithfully to hand it down to coming generations?

Answer: We accept the faith of Israel as did our fathers at Mount Sinai. We pray that it may never depart from us and we will strive so to live as to be worthy to become *mom-leh-ches ko-ha-neem v'go-e kodosh*. "A kingdom of priests and a holy people."

THE FLORAL OFFERING

The shrines of Israel on this Pentecost Day are filled with the fragrance of flowers.

For flowers are the heralds of harvest, the harvest that sustaineth us all.

In the long ago our fathers brought harvest's first fruits to Thine altar. To Thine altar would we bring our tribute of gratitude this day.

With what offering can we Confirmants approach Thee? "Thou askest not sacrifice, but a contrite heart Thou wilt not despise."

In our young souls have been sown the seeds,—seeds of virtue, seeds of truth, that they may take root in our hearts, that they may blossom into fruits, the fruits of character.

So would we offer at this sanctuary our resolutions of loyalty to the past, our promise of service for the future.

We confirmants are the budding flowers of Israel, slowly ripening into maturity.

May worthy deeds be the harvest of our lives so that we may deserve to be called the tree of Thy planting.

Like the righteous, may we flourish as the palm tree, and like them, full of sap and green in our later years.

Emblematic of this hope, we place these flowers upon Thy altar, breathing a prayer that our souls may ever retain their pristine purity, their youthful generosity, their enthusiasm for noble causes, worthy Thy image divine.

(These sentiments may be put into verse.)

Confirmation Hymns

(To be sung on entering the Synagog)

Oh, holy joy that raises
Again each praying heart;
Give to the Lord new praises,
Ere from this house we part;
Good seeds have been implanted
In bosoms young and pure,
Let growth to them be granted,
Oh Lord, make them mature.

(Either of the following to be sung towards the close
of the service)

I

Father, see Thy suppliant children
Trembling stand before Thy throne,
To confirm the vow of Horeb:
"We will serve the Lord alone."

Thy command shall be engraven
On the tables of our heart,
Till the heart in death be broken
And the cord of life shall part.

When dark tempests lowering gather,
It will be our strength and stay,
It will be our guardian angel
Upon life's laborious way.

As a sheltering cloud at noon-tide,
As a flaming fire by night,
Through prosperity and sorrow
It will guide our steps aright.

Till we reach the land of promise,
When the toils of earth are past,
Till we sleep the sleep eternal
In the realms of peace at last.

—Union Hymnal.

II

- 1 Our Father, we beseech Thy grace,
As in Thy presence reverently
In this Thy holy dwelling-place,
We dedicate our lives to Thee.
Not proudly do we seek Thy face,
In fond humility we move
Nearer Thy shrine and nestle there,
To ask Thy love.
- 2 To-day in reverent awe we strew
Thy altar with fresh offerings sweet;
Not as of yore our fathers slew
Thy creatures dumb, and deemed it meet
To shed their blood in sacrifice:
We bear instead these flowers new-blown,
That with their breath our prayers may rise
Unto Thy throne.
- 3 As blossoms that in stony ways,
In fragrant clusters oft are found;
So teach our lives to show Thy praise,
That we may sweeten life's dull round:
To toil with faith through busy years;
And though dark clouds obscure the sun,
To whisper still through blinding tears:
Thy will be done!

—Union Hymnal.

Closing Prayer

We are filled with reverent emotion as this solemn rite of Confirmation comes to its close. We feel a touch of that holy fervor that stirred the seer of old to proclaim Thy will. O, grant that something of the solemnity of this hour may abide with us in the years to come.

The spiritual truths transmitted from the past have been instilled into us. May they be woven into the convictions of our lives. Descendants of a great ancestry, heirs of an exalted mission, may we realize the privilege of our religious birthright and rise to the height of our responsibility, and ever be willing to accept renunciation if thereby right may prevail.

May the sanction of our faith strengthen all our obligations to our dear parents, to our beloved country, to our brethren throughout the world, to the unfortunate, to all who need us, to all our fellowmen.

Teach us, O Father, to translate our religion into service. In serving our fellowmen, may we realize that we are best serving Thee. May we all be impelled with the generous effort to hasten the day when ills and evils will vanish from the earth and all turn to Thee, the one Father, seeing all mankind one human family. Amen.

Benedictions on Reading the Law

(BEFORE READING.)

בְּרַכּוּ אֶת־יְיָ הַמְּבַרֵּךְ:**בְּרוּךְ יְיָ הַמְּבַרֵּךְ לְעוֹלָם וָעֶד:**

**בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר־בָּנוּ
מִכָּל־הָעַמִּים וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ, בְּרוּךְ אַתָּה יְיָ
נוֹתֵן הַתּוֹרָה:**

(AFTER READING.)

**בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן־לָנוּ
תּוֹרַת אֱמֶת, וְחַיִּי עוֹלָם נָשֹׂע בְּתוֹכָנוּ, בְּרוּךְ אַתָּה יְיָ
נוֹתֵן הַתּוֹרָה:**

TRANSLATION

Praise ye the Lord to whom all praise is due.

Praise be the Lord to whom all praise is due now and forevermore.

Praised be Thou, O Lord our God, Ruler of the universe, who hast chosen us from among all peoples and hast given us Thy law. Praised be Thou, O Lord, Giver of the Law.

Praised be Thou, O Lord our God, Ruler of the universe who hast given us the law of truth and hast implanted within us eternal life. Praised be Thou, O Lord, Giver of the Law.

DAILY PRAYERS FOR CONFIRMANTS**Morning**

Almighty God, Thy loving kindness endureth forever. Daily Thou renewest Thy tender care unto us all. I thank Thee for the gift of life and for all the blessings that come with it. Oh, help me to keep pure the soul Thou hast given me. May I never mar Thine image within me by unworthy deeds, but strive always to be god-like. Oh teach me to love right and truth in loving Thee, and never to forget Thee, because Thou art unseen.

Aid me to fit myself spiritually for the solemn rite of confirmation. Strengthen me in the principles of our beloved faith. Endow me with the courage of conviction, with love of truth. Quicken my compassion for suffering Israel throughout the world and deepen my sense of fellowship with all mankind. Make me to understand the pleasure of duty, the joy of being helpful to others, the beauty of holiness. Search me, oh God, and know my heart and lead me from evil, to Thee. Amen.

Night

Father of Mercies, I thank Thee for Thy care, which hath no end, and for Thy love, which goeth far beyond my knowledge. I thank Thee for the strength which Thou renewest each day so that my tasks become a joy. And now, at night, when my powers are exhausted and Thou takest me in Thy arms, I thank Thee for the sweet sleep that falls upon me.

Oh, teach me to obey the voice of my conscience, Thy voice within me. May no fear of suffering lead me away from the love of right; but aid me to fear sin more than pain.

Oh, forgive my failings of the past day. Help me to be more thoughtful for others, more patient to all. Oh preserve my dear parents, and those who love me, from all harm. And deepen my faith in Thee, so that I shall not be afraid, whatever may befall me. Amen.

CONFIRMATION DATES

(Pentecost, Sivan 6.)

Wednesday, May 19, 1926.

Monday, June 6, 1927.

Friday, May 25, 1928.

Friday, June 14, 1929.

Monday, June 2, 1930.

Friday, May 22, 1931.

Friday, June 10, 1932.

Wednesday, May 31, 1933.

Sunday, May 20, 1934.

Friday, June 7, 1935.

Wednesday, May 27, 1936.

Sunday, May 16, 1937.

Sunday, June 5, 1938.

Wednesday, May 24, 1939.

Wednesday, June 12, 1940.

Sunday, June 1, 1941.

Friday, May 22, 1942.

Wednesday, June 9, 1943.

Sunday, May 28, 1944.

Friday, May 18, 1945.

Wednesday, June 5, 1946.

Sunday, May 25, 1947.

Sunday, June 13, 1948.

Friday, June 3, 1949.

Monday, May 22, 1950.

PART IV
Readings from Scripture

By Reference,

FOR EVERY DAY OF THE YEAR

ARRANGED AND CLASSIFIED UNDER APPROPRIATE HEADS

INTRODUCTION

We read so much about the Bible that some forget to read the Bible itself. This booklet is compiled to stimulate the reading of Scripture in the Jewish home. The dates have, of course, no relation to the readings chosen. They have been introduced to create the Bible reading habit. It must be acknowledged that many want to read the Bible, but do not know how. A literature rather than a book, it should be read *from*, rather than read *through*.

The readings are indicated, not quoted in full. This was done in order to send readers to the Book itself, that they might read it at first hand and see it in its relation to the context. It is important that all should be made familiar with the Bible as a whole, and not only with some of its stories and texts.

In arranging the headings, certain points have been emphasized to correct popular errors. To those who still call Judaism a *tribal* religion we commend the group of readings under "Judaism's Universal Message." To answer those who call it a worship of the "letter of the Law," a group of readings under "Letter and Spirit" is sufficient answer. For the benefit of those who still speak of the "stern God of the Old Testament" we have prepared a group of quotations on the "Love and Mercy of God." Lastly, the series "Forbearance toward the enemy" is a rejoinder to those who are still under the impression that the Hebrew Scripture imposes the duty of hating one's enemies.

As the quotations are grouped to bring together references to the doctrines and institutes of the Jewish religion, this may also take the place of a Catechism and serve as a text-book for Ethics.

THE BIBLE BOOKS

To facilitate looking up the quotations, the following sequence of the Hebrew Scriptures is appended:

I.—The Law

The Pentateuch, or Five Books of Moses.

Genesis.	Exodus.
Leviticus.	Numbers.
Deuteronomy.	

II.—The Prophets

(1) *The Earlier Prophets.*

Joshua.	Judges.
First Samuel.	Second Samuel.
First Kings.	Second Kings.

(2) *The Later Prophets.*

Isaiah.	Jeremiah.
Ezekiel.	

The Twelve: Hosea. Joel. Amos.
 Obadiah. Jonah. Micah.
 Nahum. Habakkuk. Zephaniah.
 Haggai. Zechariah. Malachi.

III.—The Writings or Hagiographa

Psalms.

Proverbs.

Job.

The Five Scrolls: Song of Songs. Ruth.

Lamentations. Ecclesiastes.

Esther

Daniel.

Ezra.

Nehemiah.

First Chronicles

Second Chronicles

In the Septuagint order, which is followed by the Church, the following variations from the sequence of Hebrew Scriptures occur:

First—The Writings precede the Prophets.

Second—Some books are transferred from the Writings to the Prophets:

Ruth after Judges;

Lamentations after Jeremiah;

Daniel after Ezekiel

Chronicles after Kings.

Third—The order of the Writings are somewhat changed. Job preceding Psalms and Esther preceding the Song of Songs.

The *Septuagint order* is therefore as follows:-

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I and II Samuel, I and II Kings, I and II Chronicles.

Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Songs.

Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

English Translations of the Bible

The Authorized Version.

This was issued in England under the reign of King James I in 1611 comprising the best results of Jewish and Christian scholarship contained in earlier translations.

The Revised Version.

This is the revision of the Authorized translation by the great English Biblical authorities of the Nineteenth Century.

A New Translation.

Chiefly for Jewish use, prepared by the Jewish Publication Society of America in 1917. It is used in all quotations throughout this book. It superseded an earlier translation for Jewish use by Isaac Leeser of Philadelphia.

The Apocrypha.

See "A Thousand Years of Jewish History", ch. v.

We further recommend for Bible students, the "Bible for Home Reading" by C. G. Montefiore; "The Modern Reader's Bible," edited by Moulton; "The Temple Bible," edited by various scholars. In the last two, each book is issued as a separate volume and is presented in the modern dress, more familiar to the average reader.

JUDAISM'S UNIVERSAL MESSAGE

(See also "Israel and Messianic Time")

"My house shall be called a house of prayer for all peoples."—Isaiah 56: 7.

January

1. I Kings 8: 27-43.
2. Isaiah 19: 19-25.
3. Isaiah 49: 1-6.
4. Isaiah 56: 1-8.
5. Zechariah 8: 4-23.

I

GOD

"Lift up your eyes on high and behold who hath created these things"—Isaiah 40: 26.

Manifestation of God

6. I Kings 18: 16-39.
- 7... I Kings 19: 1-14.
8. Isaiah 40: 12-31.
9. Psalm 93.
10. Psalm 97.
Omniscience and Omnipotence
11. Jeremiah 32: 16-27.

January**Omnipresence**

12. Jonah 1:
13. Psalm 139: 1-12.

God in Nature

14. Psalm 19.
15. Psalm 104.
16. Job 37.
17. Job 38: 1-30.

Unity of God

18. Deuteronomy 6: 4-9 (The Shema)
19. Isaiah 44: 6-20. 45: 5-7.

Justice of God

Shall not the Judge of all the earth do justly"
—Gen. 18: 25.

20. Ezekiel 33: 7-20.
21. Psalm 82.
22. Job 4.
23. Job 8.
24. Job 11: 7-20 (Beyond human fathom)

God's Love and Mercy

(See "Day of Atonement")

"The mountains may depart and the hills be removed, but my kindness shall not depart from thee"—Isaiah 54: 10.

25. Exodus 34: 1-8.
26. Isaiah 54: 1-10.
27. Hosea 6: 1-6.
28. Hosea 14: 2-10.
29. Joel 2: 12—3: 2.
30. Psalm 86.
31. Psalm 103.

February

1. Psalm 47.
2. Psalm 130.
3. Psalm 146.
4. Proverbs 3: 1-12.

Nearness of God

"The Lord is nigh to all that call upon Him—to all that call upon Him in truth"—Psalm 145: 18.

5. Isaiah 55.
6. Isaiah 57: 14-21.
7. Psalm 145.

Providence

"The eyes of the Lord are in every place keeping watch upon the evil and the good."—Prov. 15: 3.

8. Genesis 45: 1-15.
9. Genesis 50: 14-21.
10. Psalm 66.
11. Psalm 90. (A psalm of life)
12. Psalm 107: 1-22.
13. Psalm 107: 23-43.
14. Psalm 127.
15. Psalm 138.
16. Proverbs 16: 1-11.
17. Esther 4: 1-17.

II

GOD AND MAN

"God created man in his own image."—Genesis
1: 27.

Revelation**February**

(See "Manifestation of God" and "Pentecost")

- 18. Genesis 12: 1-9.
- 19. I Samuel 3: 1-20.
- 20. Jeremiah 1: 6-19.
- 21. Exodus 3: 1-15.
- 22. Amos 3: 1-8.
- 23. Isaiah 6. (The Saving Remnant)

Faith and Consolation

"The just shall live by his faith."—Habakkuk
2: 4.

"Though he slay me, yet will I trust in him."—
Job 13: 15.

- 24. I Kings 17: 1-16.
- 25. Psalm 4.
- 26. Psalm 23. (God the Shepherd)
- 27. Psalm 62.
- 28. Job 42: 1-6 (The inscrutable mystery of
God's ways)
- 29. Daniel 1.

March

- 1. Psalm 73.
- 2. Psalm 91.

March

Unshaken by the triumph of evil

3. Psalm 37: 1-20.
4. Psalm 37: 21-40.
5. Jeremiah 17: 5-13.
6. Psalm 3.
7. Psalm 56.
8. Psalm 77.

In distress and danger

9. Daniel 3: 1-18.
10. Daniel 6.

Yearning After God

11. Psalms 42 and 43.
12. Psalm 84.

Worship

"Worship the Lord in the beauty of holiness."

—Psalm 29: 2.

13. Psalm 5. (Morning Hymn)
14. Psalm 29.
15. Psalm 36: 6-13.
16. Psalm 89: 1-19.
17. Psalm 95.
18. Psalm 96.
19. Psalm 97.
20. Psalm 98.
21. I Chronicles 29: 10-19.

Thanksgiving

22. Psalm 18: 1-28.
23. Psalm 18: 29-51.
24. Psalm 66.
25. Psalm 112.

Praise

26. Psalm 33.
27. Psalm 36.

March

- 28.** Psalm 113.
29. Psalm 40. (For deliverance)
 Harvest Hymns
30. Psalm 65.
31. Psalm 67.

April

- 1.** Psalm 111.
2. Psalm 113.
3. Psalm 116.
4. Psalm 136.
5. Psalm 148.
6. Psalm 140.

Supplication

- 7.** Psalm 7.
8. Psalms 12 and 13.
9. Psalm 41.
10. Psalm 57.
11. Psalm 141.
12. Jonah 2: 3-10.
13. Nehemiah 1.

Cry of the Persecuted

- 14.** Psalm 26.
15. Psalm 31.
16. Psalm 38.
17. Psalm 94.

Confession

- 18.** Deuteronomy 27: 9-26.
19. Psalm 25.
20. Psalm 32.
21. Daniel 9: 3-19.

The Word of God

The Law

"The law of the Lord is perfect, restoring the

April soul."—Psalm **19: 7**.

22. Deuteronomy **4: 1-10**.

23. Deuteronomy **28: 1-14**. (Blessing of Obedience)

24. Joshua **1: 1-9**.

25. Nehemiah **8**. (Ezra makes known the Law)

26. Psalm **119: 1-16**.

27. Psalm **119: 17-40**.

28. Psalm **119: 41-64**.

29. Psalm **119: 73-96**.

30. Psalm **119: 97-112**.

May

1. Psalm **119: 113-128**.

2. Psalm **119: 129-144**.

3. Psalm **119: 145-160**.

4. Psalm **119: 161-176**.

Duty to God

"Fear God and keep His commandments, for this is the whole man."—Ecclesiastes **12: 13**.

5. Deuteronomy **10: 12**.—**11: 1**.

6. I Chronicles **28: 1-10**.

Letter and Spirit

"To obey is better than sacrifice."—I Samuel **15: 22**.

7. Deuteronomy **10: 12-22**.

8. Isaiah **1: 10-20**.

9. Jeremiah **7: 1-23**.

10. Amos **5: 4-24**.

11 Micah **6: 1-8**.

May**Freedom of Religious Choice**

- 12.** Deuteronomy **30**: 11-20.
13. Joshua **24**: 14-27.

The Correction of God

(The chastening of the Lord)

"Whom the Lord loveth He correcteth."—Proverbs **3**: 12.

- 14.** Deuteronomy **8**.
15. Psalm **30**.
16. Psalm **119**: 65-72.
17. Proverbs **3**: 1-12.
18. Lamentations **3**: 19-42.

III

MAN

May

The Dignity of Man

19. Genesis **1: 26—2: 7.** (Man's divine character)
 20. Genesis **9: 1-7.** (Sanctity of human life)
 21. Psalm **8.**

Noble Types of Humanity

22. Psalm **15.**
 23. Psalm **24.**
 24. Psalm **101.**
 25. Psalm **112.**
 26. Proverbs **31: 10-31.** (The virtuous woman)
 27. Psalm **1.** (Contrast of righteous with wicked)
 28. Psalm **128.** (A model home)

Personal Accountability

29. Exodus **32: 30-35.**
 30. Ezekiel **18: 1-20.**
 31. Ezekiel **18: 21-32.**

Retribution

(See "Immortality")

June

1. Exodus **22: 1-16.** (Penal Laws)
 2. Genesis **4: 1-15.** (Conscience)
 3. Malachi **3: 1-6; 13-18.**
 4. Proverbs **11: 1-18.**
 5. Proverbs **11: 19—12: 3.**
 6. Proverbs **23: 10-35.** (Intemperance)
 7. Proverbs **28.**

June**Reformation**

(See "Day of Atonement")

8. Ezekiel **36**: 16-32.**9.** Hosea **14**: 2-10.**Duty to One's Neighbor**

"Execute true judgment and show mercy and compassion every man to his brother."—
Zechariah **7**: 9.

10. Exodus **23**: 1-13.**11.** Leviticus **19**: 9-18; 33-37.**Duty to the Poor and Defenseless****12.** Exodus **22**: 20-26.**13.** Leviticus **25**: 25-43.**14.** Deuteronomy **24**: 10-21.**Forbearance Towards an Enemy**

"Say not as he hath done to me, I will do so to him."—Proverbs **24**: 29.

15. Genesis **50**: 14-26. (Returning good for evil)**16.** I Samuel **26**: 6-25.**17.** I Samuel **24**: 2-20.**18.** Proverbs **24**: 1-20.**19.** Proverbs **25**: 18-28.**Duty to Dumb Creatures**

"A righteous man regardeth the life of his beast."—Proverbs **12**: 10.

20. Deuteronomy **22**: 1-10.**CARDINAL VIRTUES****Holiness**

"Ye shall be holy, for I the Eternal, your God, am holy."—Leviticus **19**: 2.

21. Leviticus **11**: 1-23.

June

22. Leviticus **11**: 24-47. (Clean and unclean)
 23. Isaiah **35**.
 24. Jeremiah **31**: 23-30.

Truth

"Ye shall not lie one to another."—Leviticus
19: 11.

25. Exodus **18**: 13-27. (In government)
 26. Isaiah **26**: 1-10.
 27. Proverbs **12**: 17-28.

Honesty

28. Deuteronomy **25**: 13-16.
 29. Habakkuk **2**: 1-14.

Self-Control

"He that is slow to anger is better than the
 mighty and he that ruleth his own spirit is
 greater than he that taketh a city."—Pro-
 verbs **16**: 32.

30. Proverbs **1**: 7-19. (Resistance of tempta-
 tion)

A Good Name**July**

1. Proverbs **22**: 1-12.

Industry

2. Proverbs **6**: 6-19

Content

3. Genesis **13**: 1-10.
 4. Exodus **15**: 22-27. **17**: 1-7.
 5. Numbers **11**: 1-15. (Discontent)
 6. Proverbs **15**: 13-27.
 7. Proverbs **30**: 7-9. Ecclesiastes **5**: 9 — **6**: 3.
 (Warning to the rich)

Peace

(See "Messianic Time")

"Depart from evil and do good; seek peace and pursue it."—Psalm **34**: 15.

July**8.** Isaiah **2**: 1-5.**9.** Psalm **46**.**Wisdom****10.** Proverbs **1**: 20-33. (Wisdom's warning)**11.** Proverbs **2**: 1-15.**12.** Proverbs **4**: 1-13.**13.** Proverbs **4**: 14-27. (Parental admonition)**14.** Proverbs **3**: 13-35. " "**15.** Proverbs **9**: 1-12.**16.** Proverbs **8**. (Wisdom personified)**17.** Job **28**. (Where found?)**Virtues Illustrated in the Lives of Bible Characters****A Life Example****18.** Job **29**.**19.** Job **31**: 1-20.**20.** Job **31**: 21-40.**Filial Devotion****21.** Genesis **44**: 18-34. (Judah)**Hospitality****22.** Genesis **18**: 1-8. (Abraham)**23.** Genesis **24**: 10-27. (Rebecca)**Humanity****24.** Genesis **29**: 1-10. (Jacob)**Chivalry****25.** Exodus **2**: 11-22. (Moses)**26.** II Samuel **23**: 13-17. (David)**Meekness****27.** Genesis **41**: 9-16. (Joseph)**Fidelity****28.** Ruth **1**: 1-18. (Ruth)**Patience****29.** Job **1**. (Job)

July

30. Job 2: 1-10. (Job)

Friendship

31. I Samuel 20: 1-17. (David and Jonathan)

August

1. I Samuel 20: 18-42. (David and Jonathan)

2. II Samuel 9. " "

Truth

3. I Kings 22: 1-14. (Micaiah)

Magnanimity

4. Numbers 11: 16-29. (Moses)

5. I Samuel 24. (David)

6. I Samuel 26. (David)

7. I Kings 20: 23-34. (Ahab)

Fearlessness Before Kings

8. I Kings 18: 7-19. (Elijah)

9. I Samuel 15: 13-31. (Samuel)

10. Jeremiah 26: 1-19. (Jeremiah)

11. Esther 4. (Esther)

Unselfish Zeal

12. Nehemiah 2. (Nehemiah)

13. Nehemiah 5: 1-13. (Nehemiah)

Resistance of Temptation

14. Genesis 39: 1-20. (Joseph)

Power of Faith

"There is no restraint to the Lord to save by many or by few."—I Samuel 14: 6.

15. Genesis 22: 1-19. (Abraham)

16. I Samuel 17: 31-45. (David)

Honesty in Public Service

"Seest thou a man diligent in his business, he shall stand before kings."—Proverbs, 22: 29.

17. I Samuel 12: 1-15. (Samuel)

Sympathy for the Sinner

18. Genesis 18: 16-32. (Abraham)

Disinterested Kindness

19. II Kings 4: 8-13. (The Shunemite)

IV

ISRAEL AND HIS MISSION**August****The Selection of Israel**

- 20. Deuteronomy 4: 5-20.
- 21. Isaiah 41: 9-20.
- 22. Isaiah 43: 1-21.
- 23. Isaiah 44: 1-8.

Israel the Servant

- 24. Isaiah 42: 1-9.
- 25. Isaiah 49: 1-13.
- 26. Isaiah 52: 13—53: 12. (The suffering servant)

Admonitions from Israel's Past

- 27. Deuteronomy 4: 25-40.
- 28. Deuteronomy 6: 10-25.
- 29. Deuteronomy 32: 1-18.
- 30. Psalm 78: 1-39.
- 31. Psalm 78: 40-72.

September

- 1. Psalm 105: 1-22.
- 2. Psalm 105: 23-45.
- 3. Isaiah 63: 7-19.

The Restoration of Israel

(See "Messianic Time")

- 4. Isaiah 10: 20-23 and Isaiah 35. (The Remnant)
- 5. Isaiah 40: 1-11.
- 6. Isaiah 52: 1-12.
- 7. Isaiah 62.
- 8. Jeremiah 29: 4-14.
- 9. Jeremiah 31: 1-14.

September

- 10.** Jeremiah **32:** 16-44.
- 11.** Jeremiah **33:** 6-16.
- 12.** Amos **9:** 9-15.
- 13.** Zephaniah **3:** 9-20.
- 14.** Psalm **126.** (Its fulfilment)
- 15.** Nehemiah **9:** 6-37.

JUDAISM'S SACRED DAYS*(For detailed description see page 59)*

- 16.** Leviticus **23:** 1-36. (General summary)
- The Sabbath**
- 17.** Exodus **31:** 12-18.
- 18.** Leviticus **25:** 1-7. (The Sabbatic year)
- 19.** Nehemiah **13:** 15-22.

THE THREE FESTIVALS OF PILGRIMAGE

- 20.** Deuteronomy **16:** 1-17.
- a—Pesach, Passover**
- 21.** Exodus **12:** 37-42.
- 22.** Exodus **13:** 3-10.
- 23.** Exodus **15:** 1-18. (The Seventh Day)
- 24.** II Chronicles **30.** (Hezekiah's Passover)
- 25.** II Chronicles **35:** 1-19. (Josiah's Passover)
- b—Shabuoth, Pentecost**
- 26.** Exodus **9:** 1-8.
- 27.** Exodus **20:** 1-14. (The Decalogue)
- 28.** Deuteronomy **5:** 6-18. (The Decalogue)
- c—Succoth, Tabernacles** (Feast of Ingathering)
- 29.** Leviticus **23:** 33-44.
- 30.** Deuteronomy **34.** (Sh'mini Atzereth — Feast of Conclusion)

October

1. Nehemiah 8: 13-18.

THE TWO HOLY DAYS

a—Rosh Hashana, New Year

2. Nehemiah 8: 1-12.

b—Yom Kippur, Day of Atonement

(See "Love and Mercy of God," Individual Accountability" and "Confession")

3. Leviticus 16: 29-34. Isaiah 58.
4. Jonah 3.
5. Psalm 51.

THE TWO MINOR FEASTS

a—Hanuka, Dedication

6. Psalm 74. (Maccabean Psalm)
7. Psalm 115. " "
8. Psalm 118. " "
9. Daniel 11: 21-45. (Vision of Antiochus' Persecution)
From the Apocrypha
10. I Maccabees 2: 1-38.
11. I Maccabees 2: 49—3: 9.

b—Purim, Feast of Lots

12. Esther 9: 20-32.
(From the Apocrypha)
13. Esther 14: 1-12.
14. Esther 15.

THE FAST OF AB

(National Overthrow and Exile)

15. II Kings 25: 1-22.
16. II Chronicles 36: 5-23.
17. Lamentations of Jeremiah 1.

THE FUTURE

V

THE FUTURE

Messianic Time

(See "Israel and His Mission")

"All will call upon the name of the Lord to serve him with one consent."—Zephaniah 3: 9.

October

- 18. Isaiah 11: 1-13.
- 19. Isaiah 12.
- 20. Isaiah 32. (Ideal Commonwealth)
- 21. Isaiah 60.
- 22. Isaiah 61.
- 23. Isaiah 65: 17-25.
- 24. Jeremiah 31: 23-34.
- 25. Micah 4: 1- 7.

Immortality

"Thy dead shall live Awake and sing ye that dwell in the dust."—Isaiah 24: 19.

"In the way of righteousness is life, and in the pathway thereof there is no death."—Proverbs 12: 28.

- 26. Isaiah 25: 1-9.
- 27. Daniel 12: 1-10.
- 28. Psalm 16.

VI

SOME LITERARY ASPECTS OF THE BIBLE**Life in Bible Times (Prose)****October**

- 29.** Genesis **28**: 10-22. (The Dream of Heaven)
30. Genesis **29**: 1-10. (Watering the Flock)
31. Genesis **48**. (A Grandfather's Blessing)

November

- 1.** Leviticus **25**: 8-24. (The Jubilee)
2. Number **6**: 1-21. (The Nazarite)
3. Deuteronomy **15**: 1-11. (The Year of Release)
4. Deuteronomy **15**: 12-18. (The Hebrew Servant)
5. Deuteronomy **19**: 1-13. (The City of Refuge)
6. Deuteronomy **26**. (First Fruits and Tithes)
7. Joshua **22**: 9-34. (The Altar of Witness)
8. I Samuel **8**. (An Oriental King)
9. I Kings **10**. (The splendor of Solomon)
10. I Kings **20**: 1-32. (The boastful Benhadad and the generous Ahab)
11. I Kings **21**. (Naboth's vineyard)
12. II Kings **5**: 1-19. (Curing the leper)
13. II Kings **5**: 20-27. (Punishment of covetousness)
14. Ruth **2**: 1-20. (The Harvest)

Bible Pictures (Poetry)

- 15.** Numbers **23**: 7-24. (Balaam's Blessing)
16. Numbers **24**: 1-19. (The tents of Jacob)

November

- 17. II Samuel **1**: 17-27. (Lament over Saul and Jonathan)
- 18. I Kings **3**: 4-15. (Solomon's dream)
- 19. Isaiah **14**: 3-21. (The nether world—Sheol)
- 20. Isaiah **44**: 9-20. (The building of an idol)
- 21. Song of Songs **2**: 8-17. (Spring)
- 22. Ecclesiastes **12**: 1-7. (Old age and death)

Animals and Their Ways

Illustrating the unfathomable greatness of God

- 23. Job **39**: 1-18. (Creatures of the wild)
- 24. Job **39**: 19-30. (The war horse and the vulture)
- 25. Job **40**: 15-24. (The hippopotamus)
- 26. Job **40**: 25—**41**: 26. (The leviathan)

Symbols and Parables

- 27. Judges **9**: 6-21. (The Bramble King—the worthless ruler)
- 28. II Samuel **12**: 1-15. (The one ewe lamb—the cruelty of selfishness)
- 29. Isaiah **5**: 1-7. (The parable of the vineyard—ingratitude)
- 30. Jeremiah **2**: 1-13. (The fount of living waters and the broken cisterns—God and the idols)

December

- 1. Jeremiah **13**: 1-11. (The ruined girdle—moral deterioration)
- 2. Jeremiah **18**: 1-12. (The potter and the clay—God and Israel)
- 3. Jeremiah **35**. (The Rechabites and the wine—obedience)

December

4. Ezekiel **34**. (The good and bad shepherd —the false and the true leader of Israel)
5. Ezekiel **37**: 1-14. (Reviving the dry bones —the restoration of Israel)
6. Ezekiel **37**: 15-28. (The joined rods — reunion of Israel and Judah)
7. Daniel **2**: 25-49. (The King's dream—rise and fall of nations)
8. Daniel **8**: 1-14. (The horned he-goat — Israel's rulers and the persecution of Antiochus)
9. Ecclesiastes **9**: 14-18. (The parable of the little city—the power of wisdom)
From the Apocrypha
10. I Esdras **3**: 18—**4**: 12. (The true test of strength)
I Esdras **4**: 13-41. “ “ “

Bible Maxims

11. Ecclesiastes **5**: 1-11. (God and man)
12. Ecclesiastes **7**: 1-14. (Life's serious side)
13. Ecclesiastes **11**. (Recompense)
14. Proverbs **10**: 1-14. (Virtue versus sin)
15. Proverbs **10**: 15-32.
16. Proverbs **12**.
17. Proverbs **13**.
18. Proverbs **14**: 1-18. (Wisdom and folly)
19. Proverbs **14**: 19-35.
20. Proverbs **15**: 1-14. (Power of words)

December

- 21.** Proverbs **16:** 16-33. (Wisdom and morals)
22. Proverbs **17.**
23. Proverbs **18:** 1-12.
24. Proverbs **19.**
25. Proverbs **20.** (Prudent counsel)
26. Proverbs **21.** (Upright life and its converse)
27. Proverbs **22:** 17-29. (Probity and charity)
28. Proverbs **24:** 23-34. (Injustice and sloth)
29. Proverbs **25:** 4-15. (Modesty and moderation)
30. Proverbs **27.** (Humility)
31. Proverbs **29.** (Life's contrasts)

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